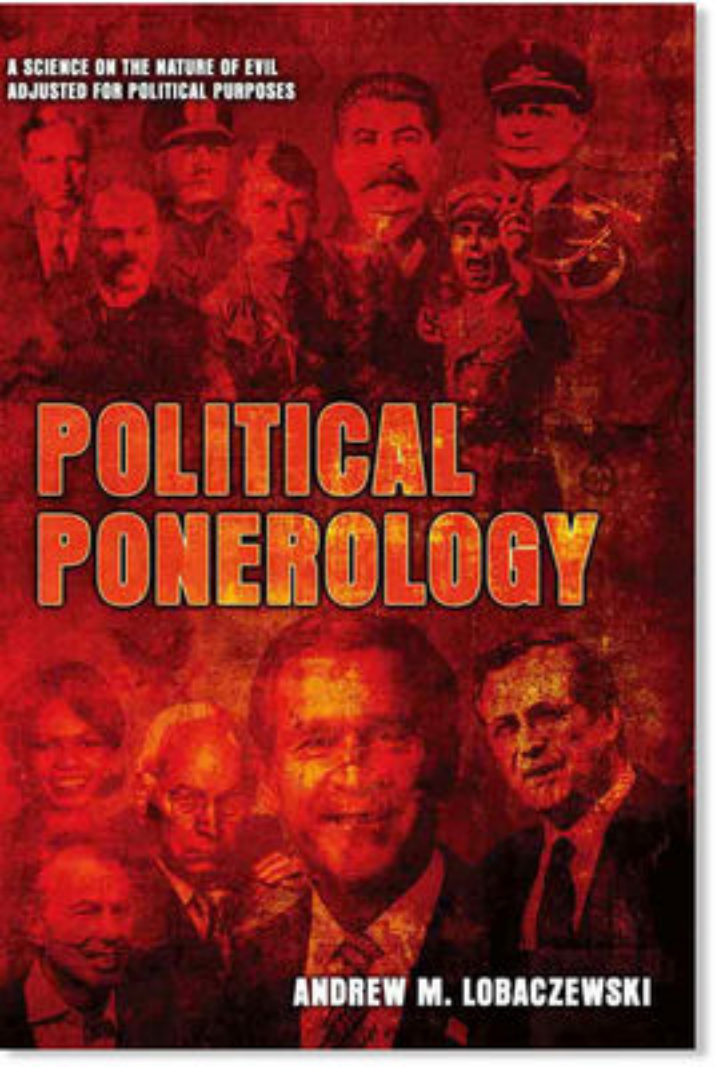
A SCIENCE ON THE NATURE OF EVIL
ADJUSTED FOR POLITICAL PURPOSES
POLITICAL
PONEROLOGY
ANDREW M. LOBACZEWSKI

Political Ponerology

Andrew M. Łobaczewski

P O L I T I C A L P O N E R O L O G Y

A science on the nature of evil adjusted for political purposes

Translated from the original Polish
by Alexandra Chciuk-Celt, Ph. D.

Corrected by the author in 1998

Edited with Notes and Commentary by
Laura Knight-Jadczyk
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EDITOR'S PREFACE

> "Aspire to be like Mt. Fuji, with such a broad and solid foundation that the strongest earthquake cannot move you, and so tall that the greatest enterprises of common men seem insignificant from your lofty perspective. With your mind as high as Mt Fuji you can see all things clearly. And you can see all the forces that shape events; not just the things happening near to you."
>
> *Miyamoto Musashi*

The book you hold in your hand may be the most important book you will ever read; in fact, it *will* be. No matter who you are, what your status in life, what your age or sex or nationality or ethnic background, you will, at some point in your life, feel the touch or relentless grip of the cold hand of Evil. Bad things happen to good people, that's a fact.

What is evil? Historically, the question of evil has been a theological one. Generations of theological apologists have written entire libraries of books in an attempt to certify the existence of a Good God that created an imperfect world. Saint Augustine distinguished between two forms of evil: "moral evil", the evil humans do, by choice, knowing that they are doing wrong; and "natural evil", the bad things that just happen - the storm, the flood, volcanic eruptions, fatal disease.

And then, there is what Andrew Łobaczewski calls Macrosocial Evil: large scale evil that overtakes whole societies and nations, and has done so again and again since time immemorial. The history of mankind, when considered objectively, is a terrible thing.

Death and destruction come to all, both rich and poor, free and slave, young and old, good and evil, with an arbitrariness and insouciance that, when contemplated even momentarily, can destroy a normal person's ability to function.

Over and over again, man has seen his fields and cattle laid waste by drought and disease, his loved ones tormented and decimated by illness or human cruelty, his life's work reduced to nothing in an instant by events over which he has no control at all.

The study of history through its various disciplines offers a view of mankind that is almost insupportable. The rapacious movements of hungry tribes, invading and conquering and destroying in the darkness of prehistory; the barbarian invaders of the civilized world during medieval times, the bloodbaths of the crusades of Catholic Europe against the infidels of the Middle East and then the "infidels" who were their own brothers: the stalking noonday terror of the Inquisition where martyrs quenched the flames with their blood. Then, there is the raging holocaust of modern genocide; wars, famine, and pestilence striding across the globe in hundred league boots; and never more frightening than today.

All of these things produce an intolerable sense of indefensibility against what Mircea Eliade calls the Terror of History.

There are those who will say that *now* this is all past; mankind has entered a new phase; science and technology have brought us to the brink of ending all this suffering. Many people believe that man is evolving; society is evolving; and that we now have control over the arbitrary evil of our environment; or at least we will have it after George Bush and his Neocons have about 25 years to fight the Endless War against Terror. Anything that does not support this idea is reinterpreted or ignored.

Science has given us many wonderful gifts: the space program, laser, television, penicillin, sulfa-drugs, and a host of other useful developments which should make our lives more tolerable and fruitful. However, we can easily see that this is not the case. It it could be said that never before has man been so precariously poised on the brink of such total destruction.

On a personal level, our lives are steadily deteriorating. The air we breathe and the water we drink is polluted almost beyond endurance. Our foods are loaded with substances which contribute very little to nourishment and may, in fact, be injurious to our health. Stress and tension have become an accepted part of life and can be shown to have killed more people than the cigarettes that some people still smoke to relieve it. We swallow endless quantities of pills to wake up, go to sleep, get the job done, calm our nerves and make us feel good. The inhabitants of the earth spend more money on recreational drugs than they spend on housing, clothing, food, education or any other product or service.

At the social level, hatred, envy, greed and strife multiply exponentially. Crime increases faster than the population. Combined with wars, insurrections, and political purges, multiplied millions of people across the globe are without adequate food or shelter due to political actions.

And then, of course, drought, famine, plague and natural disasters still take an annual toll in lives and suffering. This, too, seems to be increasing.

When man contemplates history, *as it is*, he is forced to realize that he is in the iron grip of an existence that seems to have no real care or concern for his pain and suffering. Over and over again, the same sufferings fall upon mankind multiplied millions upon millions of times over millennia. The totality of human suffering is a dreadful thing. I could write until the end of the world using oceans of ink and forests of paper and never fully convey this Terror. The beast of arbitrary calamity has always been with us. For as long as human hearts have pumped hot blood through their too-fragile bodies and glowed with the inexpressible sweetness of life and yearning for all that is good and right and loving, the sneering, stalking, drooling and scheming beast of unconscious evil has licked its lips in anticipation of its next feast of terror and suffering. Since the beginning of time, this mystery of the estate of man, this Curse of Cain has existed. And, since the Ancient of Days, the cry has been: My punishment is greater than I can bear!

It is conjectured that, in ancient times, when man perceived this intolerable and incomprehensible condition in which he

found his existence, that he created cosmogonies to justify all the cruelties, aberrations, and tragedies of history. It is true that, man, as a rule and in general, is powerless against cosmic and geological catastrophes, and it has long been said that the average man can't really do anything about military onslaughts, social injustice, personal and familial misfortunes, and a host of assaults against his existence too numerous to list.

This is about to change. The book you hold in your hand is going to give you answers to many of the questions about Evil in our world. This book is not just about macrosocial evil, it is also about everyday evil, because, in a very real sense, the two are inseparable. The long term accumulation of everyday evil always and inevitably leads to Grand Systemic Evil that destroys more innocent people than any other phenomenon on this planet.

The book you hold in your hands is also a survival guide. As I said above, this book will be the most important book you will ever read. Unless, of course, you are a psychopath.

"What does psychopathy have to do with personal or social evil?" you may ask.

Absolutely everything. Whether you know it or not, each and every day your life is touched by the effects of psychopathy on our world. You are about to learn that even if there isn't much we can do about geological and cosmological catastrophe, there is a lot we can do about social and macrosocial evil, and the very first thing to do is to learn about it. In the case of psychopathy and its effects on our world, what you don't know definitely can and will hurt you.

Nowadays the word "psychopath" generally evokes images of the barely restrained - yet surprisingly urbane - mad-dog serial killer, Dr. Hannibal Lecter, of *Silence of the Lambs* fame. I will admit that this was the image that came to my mind whenever I heard the word; almost, that is. The big difference was that I never thought of a psychopath as possibly being so cultured or so capable of passing as "normal". But I was wrong, and I was to learn this lesson quite painfully by direct experience. The exact details are chronicled elsewhere; what is important is that this experience was probably one of the most painful and instructive episodes of my life, and it enabled me to

overcome a block in my awareness of the world around me and those who inhabit it.

Regarding blocks to awareness, I need to state for the record that I have spent 30 years studying psychology, history, culture, religion, myth and the so-called paranormal[1]. I also have worked for many years with hypnotherapy - which gave me a very good mechanical knowledge of how the mind/brain of the human being operates at very deep levels. But even so, I was still operating with certain beliefs firmly in place that were shattered by my research into psychopathy. I realized that there was a certain set of ideas that I held about human beings that were sacrosanct – and false. I even wrote about this once in the following way:

> …my work has shown me that the vast majority of people want to do good, to experience good things, think good thoughts, and make decisions with good results. And they try with all their might to do so! With the majority of people having this internal desire, why the Hell isn't it happening?

I was naïve, I admit. There were many things I did not know that I have learned since I penned those words. But even at that time I was aware of how our own minds can be used to deceive us.

Now, what beliefs did I hold that made me a victim of a psychopath? The first and most obvious one is that I truly believed that deep inside, all people are basically "good" and that they "want to do good, to experience good things, think good thoughts, and make decisions with good results. And they try with all their might to do so…."

As it happens, this is not true as I - and everyone involved in our research group - learned to our sorrow, as they say. But we also learned to our edification. In order to come to some understanding of exactly what kind of human being could do the things that were done to me (and others close to me), and why they might be motivated - even driven - to behave this way, we began to research the psychology literature for clues because we needed to understand for our own peace of mind.

---

[1] I have never received any academic degrees, so I am not a "professional", in that respect.

If there is a psychological theory that can explain vicious and harmful behavior, it helps very much for the victim of such acts to have this information so that they do not have to spend all their time feeling hurt or angry. And certainly, if there is a psychological theory that helps a person to find what kind of words or deeds can bridge the chasm between people, to heal misunderstandings, that is also a worthy goal. It was from such a perspective that we began our extensive work on the subjects of narcissism, which then led to the study of psychopathy.

Of course, we didn't start out with such any such "diagnosis" or label for what we were witnessing. We started out with observations and searched the literature for clues, for profiles, for anything that would help us to understand the inner world of a human being - actually a group of human beings - who seemed to be utterly depraved and unlike anything we had ever encountered before. We found that this kind of human is all too common, and that, according to some of the latest research, they cause more damage in human society than any other single so-called "mental illness". Martha Stout, who has worked extensively with victims of psychopaths, writes:

> Imagine - if you can - not having a conscience, none at all, no feelings of guilt or remorse no matter what you do, no limiting sense of concern for the well-being of strangers, friends, or even family members. Imagine no struggles with shame, not a single one in your whole life, no matter what kind of selfish, lazy, harmful, or immoral action you had taken.
>
> And pretend that the concept of responsibility is unknown to you, except as a burden others seem to accept without question, like gullible fool.
>
> Now add to this strange fantasy the ability to conceal from other people that your psychological makeup is radically different from theirs. Since everyone simply assumes that conscience is universal among human beings, hiding the fact that you are conscience-free is nearly effortless.
>
> You are not held back from any of your desires by guilt or shame, and you are never confronted by others for your cold-bloodedness. The ice water in your veins is so bizarre, so completely outside of their personal experience, that they seldom even guess at your condition.

In other words, you are completely free of internal restraints, and your unhampered liberty to do just as you please, with no pangs of conscience, is conveniently invisible to the world.

You can do anything at all, and still your strange advantage over the majority of people, who are kept in line by their consciences will most likely remain undiscovered.

How will you live your life?

What will you do with your huge and secret advantage, and with the corresponding handicap of other people (conscience)?

The answer will depend largely on just what your desires happen to be, because people are not all the same. Even the profoundly unscrupulous are not all the same. Some people - whether they have a conscience or not - favor the ease of inertia, while others are filled with dreams and wild ambitions. Some human beings are brilliant and talented, some are dull-witted, and most, conscience or not, are somewhere in between. There are violent people and nonviolent ones, individuals who are motivated by blood lust and those who have no such appetites. [...]

Provided you are not forcibly stopped, you can do anything at all.

If you are born at the right time, with some access to family fortune, and you have a special talent for whipping up other people's hatred and sense of deprivation, you can arrange to kill large numbers of unsuspecting people. With enough money, you can accomplish this from far away, and you can sit back safely and watch in satisfaction. [...]

Crazy and frightening - and real, in about 4 percent of the population....

The prevalence rate for anorexic eating disorders is estimated a 3.43 percent, deemed to be nearly epidemic, and yet this figure is a fraction lower than the rate for antisocial personality. The high-profile disorders classed as schizophrenia occur in only about 1 percent of [the population] - a mere quarter of the rate of antisocial personality - and the Centers for Disease Control and Prevention say that the rate of colon cancer in the United States, considered “alarmingly high,” is

about 40 per 100,000 - one hundred times lower than the rate of antisocial personality.

The high incidence of sociopathy in human society has a profound effect on the rest of us who must live on this planet, too, even those of us who have not been clinically traumatized. The individuals who constitute this 4 percent drain our relationships, our bank accounts, our accomplishments, our self-esteem, our very peace on earth.

Yet surprisingly, many people know nothing about this disorder, or if they do, they think only in terms of violent psychopathy - murderers, serial killers, mass murderers - people who have conspicuously broken the law many times over, and who, if caught, will be imprisoned, maybe even put to death by our legal system.

We are not commonly aware of, nor do we usually identify, the larger number of nonviolent sociopaths among us, people who often are not blatant lawbreakers, and against whom our formal legal system provides little defense.

Most of us would not imagine any correspondence between conceiving an ethnic genocide and, say, guiltlessly lying to one's boss about a coworker. But the psychological correspondence is not only there; it is chilling. Simple and profound, the link is the absence of the inner mechanism that beats up on us, emotionally speaking, when we make a choice we view as immoral, unethical, neglectful, or selfish.

Most of us feel mildly guilty if we eat the last piece of cake in the kitchen, let alone what we would feel if we intentionally and methodically set about to hurt another person.

Those who have no conscience at all are a group unto themselves, whether they be homicidal tyrants or merely ruthless social snipers.

The presence or absence of conscience is a deep human division, arguably more significant than intelligence, race, or even gender.

What differentiates a sociopath who lives off the labors of others from one who occasionally robs convenience stores, or from one who is a contemporary robber baron - or what makes the difference betwen an ordinary bully and a sociopathic

> murderer - is nothing more than social status, drive, intellect, blood lust, or simple opportunity.
>
> What distinguishes all of these people from the rest of us is an utterly empty hole in the psyche, where there should be the most evolved of all humanizing functions.[2]

We did not have the advantage of Dr. Stout's book at the beginning of our research project. We did, of course, have Robert Hare and Hervey Cleckley and Guggenbuhl-Craig and others. But they were only approaching the subject of the possibly large numbers of psychopaths that live among us who never get caught breaking laws, who don't murder – or if they do, they don't get caught – and who still do untold damage to the lives of family, acquaintances, and strangers.

Most mental health experts, for a very long time, have operated on the premise that psychopaths come from impoverished backgrounds and have experienced abuse of one sort or another in childhood, so it is easy to spot them, or at least, they certainly don't move in society except as interlopers. This idea seems to be coming under some serious revision lately. As Łobaczewski points out in this book, there is some confusion between Psychopathy and Antisocial Personality Disorder and Sociopathy. As Robert Hare points out, yes, there are many psychopaths who are also "anti-socials", but there seem to be far more of them that would never be classified as anti-social or sociopathic! In other words, they can be doctors, lawyers, judges, policemen, congressmen, presidents of corporations that rob from the poor to give to the rich, and even presidents.

In a recent paper, it is suggested that psychopathy may exist in ordinary society in even greater numbers than anyone has thus far considered:

> Psychopathy, as originally conceived by Cleckley (1941), is not limited to engagement in illegal activities, but rather encompasses such personality characteristics as manipulativeness, insincerity, egocentricity, and lack of guilt - characteristics clearly present in criminals but also in spouses, parents, bosses, attorneys, politicians, and CEOs, to name but a few. (Bursten, 1973; Stewart, 1991). Our own examination of the prevalence of psychopathy within a university population sug-

[2] Stout, Martha: *The Sociopath Next Door*, Broadway. 2005

> gested that perhaps 5% or more of this sample might be deemed psychopathic, although the vast majority of those will be male (more than 1/10 males versus approximately 1/100 females).
>
> As such, psychopathy may be characterized ... as involving a tendency towards both dominance and coldness. Wiggins (1995) in summarizing numerous previous findings... indicates that such individuals are prone to anger and irritation and are willing to exploit others. They are arrogant, manipulative, cynical, exhibitionistic, sensation-seeking, Machiavellian, vindictive, and out for their own gain. With respect to their patterns of social exchange (Foa & Foa, 1974), they attribute love and status to themselves, seeing themselves as highly worthy and important, but prescribe neither love nor status to others, seeing them as unworthy and insignificant. This characterization is clearly consistent with the essence of psychopathy as commonly described.
>
> The present investigation sought to answer some basic questions regarding the construct of psychopathy in non forensic settings... In so doing we have returned to Cleckley's (1941) original emphasis on psychopathy as a personality style not only among criminals, but also among successful individuals within the community.
>
> What is clear from our findings is that (a) psychopathy measures have converged on a prototype of psychopathy that involves a combination of dominant and cold interpersonal characteristics; (b) psychopathy does occur in the community and at what might be a higher than expected rate; and (c) psychopathy appears to have little overlap with personality disorders aside from Antisocial Personality Disorder. ...
>
> Clearly, where much more work is needed is in understanding what factors differentiate the abiding (although perhaps not moral-abiding) psychopath from the law-breaking psychopath; such research surely needs to make greater use of non forensic samples than has been customary in the past.[3]

Łobaczewski discusses the fact that there are different types of psychopaths. One type, in particular, is the most deadly of

[3] Salekin, Trobst, Krioukova: (2001) "Construct Validity of Psychopathy in a Community Sample: A Nomological Net Approach" in *Journal of Personality Disorders*, 15(5), 425-441.

all: the Essential Psychopath. He doesn't give us a "checklist" but rather discusses what is inside the psychopath. His description meshes very well with items in the paper quoted above.

Martha Stout also discusses the fact that psychopaths, like anyone else, are born with different basic likes and dislikes and desires, which is why some of them are doctors and presidents and others are petty thieves or rapists.

"Likeable", "Charming", "Intelligent", "Alert", "Impressive", "Confidence-inspiring," and "A great success with the ladies". This is how Hervey Cleckley described most of his subjects in *The Mask of Sanity*. It seems that, in spite of the fact that their actions prove them to be "irresponsible" and "self-destructive", psychopaths seem to have in abundance the very traits most desired by normal persons. The smooth self-assurance acts as an almost supernatural magnet to normal people who have to read self-help books or go to counseling to be able to interact with others in an untroubled way. The psychopath, on the contrary, never has any neuroses, no self-doubts, never experiences angst, and *is* what "normal" people seek to be. What's more, even if they aren't that attractive, they are "babe magnets".

Cleckley's seminal hypothesis is that the psychopath suffers from profound and incurable *affective* deficit. If he really feels anything at all, they are emotions of only the shallowest kind. He is able to do whatever he wants, based on whatever whim strikes him, because consequences that would fill the ordinary man with shame, self-loathing, and embarrassment simply do not affect the psychopath at all. What to others would be a horror or a disaster is to him merely a fleeting inconvenience.

Cleckley posits that psychopathy is quite common in the community at large. His cases include examples of psychopaths who generally function normally in the community as businessmen, doctors, and even psychiatrists. Nowadays, some of the more astute researchers see criminal psychopathy - often referred to as anti-social personality disorder - as an extreme of a particular personality type. I think it is more helpful to characterize criminal psychopaths as "unsuccessful psychopaths".

One researcher, Alan Harrington, goes so far as to say that the psychopath is the new man being produced by the evolutionary pressures of modern life.

Certainly, there have always been shysters and crooks, but past concern was focused on ferreting out incompetents rather than psychopaths. Unfortunately, all that has changed. We now need to fear the super-sophisticated modern crook who does know what he is doing ... and does it so well that no one else knows. Yes, psychopaths love the business world.

> Uninvolved with others, he coolly saw into their fears and desires, and maneuvered them as he wished. Such a man might not, after all, be doomed to a life of scrapes and escapades ending ignominiously in the jailhouse. Instead of murdering others, he might become a corporate raider and murder companies, firing people instead of killing them, and chopping up their functions rather than their bodies.
>
> […T]he consequences to the average citizen from business crimes are staggering. As criminologist Georgette Bennett says, "They account for nearly 30% of case filings in U.S. District Courts - more than any other category of crime. The combined burglary, mugging and other property losses induced by the country's street punks come to about $4 billion a year. However, the seemingly upstanding citizens in our corporate board rooms and the humble clerks in our retail stores bilk us out of between $40 and $200 billion a year."
>
> Concern here is that the costume for the new masked sanity of a psychopath is just as likely to be a three-piece suit as a ski mask and a gun. As Harrington says, "We also have the psychopath in respectable circles, no longer assumed to be a loser." He quotes William Krasner as saying, "They - psychopath and part psychopath - do well in the more unscrupulous types of sales work, because they take such delight in 'putting it over on them', getting away with it - and have so little conscience about defrauding their customers." Our society is fast becoming more materialistic, and success at any cost is the credo of many businessmen. The typical psychopath thrives in this kind of environment and is seen as a business "hero".[4]

[4] Ken Magid and Carole McKelvey: *The Psychopaths Favourite Playground:Business Relationships.*

The study of "ambulatory" psychopaths - what we call "The Garden Variety Psychopath" - has, however, hardly begun. Very little is known about subcriminal psychopathy. Some researchers have begun to seriously consider the idea that it is important to study psychopathy not as a pathological category but as a general personality trait in the community at large. In other words, psychopathy is being recognized as a more or less a different type of human.

Hervey Cleckly actually comes very close to suggesting that psychopaths are human in every respect - but that they lack a soul. This lack of "soul quality" makes them very efficient "machines". They can write scholarly works, imitate the words of emotion, but over time, it becomes clear that their words do not match their actions. They are the type of person who can claim that they are devastated by grief who then attend a party "to forget". The problem is: they really *do* forget.

Being very efficient machines, like a computer, they are able to execute very complex routines designed to elicit from others support for what they want. In this way, many psychopaths are able to reach very high positions in life. It is only over time that their associates become aware of the fact that their climb up the ladder of success is predicated on violating the rights of others. "Even when they are indifferent to the rights of their associates, they are often able to inspire feelings of trust and confidence."

The psychopath recognizes no flaw in his psyche, no need for change.

Andrew Łobaczewski addresses the problem of the psychopath and their extremely significant contribution to our macrosocial evils, their ability to act as the éminence grise behind the very structure of our society. It is very important to keep in mind that this influence comes from a relatively small segment of humanity. The other 90-some percent of human beings are not psychopaths.

But that 90-some percent of normal people know that something is wrong! They just can't quite identify it; can't quite put their finger on it; and because they can't, they tend to think that there is nothing they can do about it, or maybe it is just God punishing people.

What is actually the case is that when that 90-some percent of human beings fall into a certain state, as Łobaczewski will describe, the psychopaths, like a virulent pathogen in a body, strike at the weaknesses, and the entire society is plunged into conditions that always and inevitably lead to horror and tragedy on a very large scale.

The movie, *The Matrix*, touched a deep chord in society because it exemplified this mechanistic trap in which so many people find their lives enmeshed, and from which they are unable to extricate themselves because they believe that everyone around them who "looks human" is, in fact, just like them - emotionally, spiritually, and otherwise.

To give an example of how psychopaths can directly affect society at large: the "legal argument" as explicated by Robert Canup in his work on the *Socially Adept Psychopath*. The legal argument seems to be at the foundation of our society. We believe that the legal argument is an advanced system of justice. This is a very cunning trick that has been foisted on normal people by psychopaths in order to have an advantage over them. Just think about it for a moment: the legal argument amounts to little more than the one who is the slickest at using the structure for convincing a group of people of something, is the one who is believed. Because this "legal argument" system has been slowly installed as part of our culture, when it invades our personal lives, we normally do not recognize it immediately. But here's how it works.

Human beings have been accustomed to assume that other human beings are - at the very least - trying to "do right" and "be good" and fair and honest. And so, very often, we do not take the time to use due diligence in order to determine if a person who has entered our life is, in fact, a "good person". When a conflict ensues, we automatically fall into the legal argument assumption that in any conflict, one side is partly right one way, and the other is partly right the other, and that we can form opinions about which side is mostly right or wrong. Because of our exposure to the "legal argument" norms, when any dispute arises, we automatically think that the truth will lie somewhere between two extremes. In this case, applica-

tion of a little mathematical logic to the problem of the legal argument might be helpful.

Let us assume that in a dispute, one side is innocent, honest, and tells the truth. It is obvious that lying does an innocent person no good; what lie can he tell? If he is innocent, the only lie he can tell is to falsely confess "I did it". But lying is nothing but good for the liar. He can declare that "I didn't do it", and accuse another of doing it, all the while the innocent person he has accused is saying "I didn't do it" and is actually telling the truth.

The truth, when twisted by good liars, can always make an innocent person look bad, especially if the innocent person is honest and admits his mistakes.

The basic assumption that the truth lies between the testimony of the two sides always shifts the advantage to the lying side and away from the side telling the truth. Under most circumstances, this shift put together with the fact that the truth is going to also be twisted in such a way as to bring detriment to the innocent person, results in the advantage *always* resting in the hands of liars - psychopaths. Even the simple act of giving testimony under oath is a useless farce. If a person is a liar, swearing an oath means nothing to that person. However, swearing an oath acts strongly on a serious, truthful witness. Again, the advantage is placed on the side of the liar.

It has often been noted that psychopaths have a distinct advantage over human beings with conscience and feelings because the psychopath does not have conscience and feelings. What seems to be so is that conscience and feelings are related to the abstract concepts of "future" and "others". It is "spatio-temporal". We can feel fear, sympathy, empathy, sadness, and so on because we can *imagine* in an abstract way, the future based on our own experiences in the past, or even just "concepts of experiences" in myriad variations. We can "see ourselves" in them even though they are "out there" and this evokes feelings in us. We can't do something hurtful because we can imagine it being done to us and how it would feel. In other words, we can not only identify with others spatially - so to say - but also temporally - in time.

The psychopath does not seem to have this capacity.

They are unable to "imagine" in the sense of being able to really connect to images in a direct "self connecting to another self" sort of way.

Oh, indeed, they can *imitate* feelings, but the only real feelings they seem to have - the thing that drives them and causes them to act out different dramas for the effect - is a sort of "predatorial hunger" for what they want. That is to say, they "feel" need/want as love, and not having their needs/wants met is described by them as "not being loved". What is more, this "need/want" perspective posits that only the "hunger" of the psychopath is valid, and anything, and everything "out there", outside of the psychopath, is not real except insofar as it has the capability of being assimilated to the psychopath as a sort of "food". "Can it be used or can it provide something?" is the only issue about which the psychopath seems to be concerned. All else - all activity - is subsumed to this drive.

In short, the psychopath is a predator. If we think about the interactions of predators with their prey in the animal kingdom, we can come to some idea of what is behind the "mask of sanity" of the psychopath. Just as an animal predator will adopt all kinds of stealthy functions in order to stalk their prey, cut them out of the herd, get close to them, and reduce their resistance, so does the psychopath construct all kinds of elaborate camouflage composed of words and appearances - lies and manipulations - in order to "assimilate" their prey.

This leads us to an important question: what does the psychopath *really* get from their victims? It's easy to see what they are after when they lie and manipulate for money or material goods or power. But in many instances, such as love relationships or faked friendships, it is not so easy to see what the psychopath is after. Without wandering too far afield into spiritual speculations - a problem Cleckley also faced - we can only say that it seems to be that the psychopath *enjoys* making others suffer. Just as normal humans enjoy seeing other people happy, or doing things that make other people smile, the psychopath enjoys the exact opposite.

Anyone who has ever observed a cat playing with a mouse before killing and eating it has probably explained to themselves that the cat is just "entertained" by the antics of the

mouse and is unable to conceive of the terror and pain being experienced by the mouse. The cat, therefore, is innocent of any evil intent. The mouse dies, the cat is fed, and that is nature. Psychopaths don't generally eat their victims.

Yes, in extreme cases of psychopathy, the entire cat and mouse dynamic *is* carried out. Cannibalism has a long history wherein it was assumed that certain powers of the victim could be assimilated by eating some particular part of them. But in ordinary life, psychopaths don't normally go all the way, so to say. This causes us to look at the cat and mouse scenario again with different eyes. Now we ask: is it too simplistic to think that the innocent cat is merely entertained by the mouse running about and frantically trying to escape? Is there something more to this dynamic than meets the eye? Is there something more than being "entertained" by the antics of the mouse trying to flee? After all, in terms of evolution, why would such behavior be hard-wired into the cat? Is the mouse tastier because of the chemicals of fear that flood his little body? Is a mouse frozen with terror more of a "gourmet" meal?

This suggests that we ought to revisit our ideas about psychopaths with a slightly different perspective. One thing we do know is this: many people who experience interactions with psychopaths and narcissists report feeling "drained" and confused and often subsequently experience deteriorating health. Does this mean that part of the dynamic, part of the explanation for why psychopaths will pursue "love relationships" and "friendships" that ostensibly can result in no observable material gain, is because there is an actual energy consumption?

We do not know the answer to this question. We observe, we theorize, we speculate and hypothesize. But in the end, only the individual victim can determine what they have lost in the dynamic - and it is often far more than material goods. In a certain sense, it seems that psychopaths are soul eaters or "Psychophagic".

In the past several years, there are many more psychologists and psychiatrists and other mental health workers beginning to look at these issues in new ways in response to the questions about the state of our world and the possibility that there is

some essential difference between such individuals as George W. Bush and many so-called Neocons, and the rest of us.

Dr. Stout's book has one of the longest explanations as to why none of her examples resemble any actual persons that I have ever read. And then, in a very early chapter, she describes a "composite" case where the subject spent his childhood blowing up frogs with fire-crackers. It is widely known that George W. Bush did this, so one naturally wonders...

In any event, even without Dr. Stout's work, at the time we were studying the matter, we realized that what we were learning was very important to everyone because as the data was assembled, we saw that the clues, the profiles, revealed that the issues we were facing were faced by everyone at one time or another, to one extent or another. We also began to realize that the profiles that emerged also describe rather accurately many individuals who seek positions of power in fields of authority, most particularly politics and commerce. That's really not so surprising an idea, but it honestly hadn't occurred to us until we saw the patterns and recognized them in the behaviors of numerous historical figures and, lately, including George W. Bush and members of his administration.

Current day statistics tell us that there are more psychologically sick people than healthy ones. If you take a sampling of individuals in any given field, you are likely to find that a significant number of them display pathological symptoms to one extent or another. Politics is no exception, and, by its very nature, would tend to attract more of the pathological "dominator types" than other fields. That is only logical, and we began to realize that it was not only logical, it was horrifyingly accurate; horrifying because pathology among people in power can have disastrous effects on all of the people under the control of such pathological individuals. And so, we decided to write about this subject and publish it on the Internet.

As the material went up, letters from our readers began to come in thanking us for putting a name to what was happening to them in their personal lives as well as helping them to understand what was happening in a world that seems to have gone completely mad. We began to think that it was an epidemic, and, in a certain sense, we were right. If an individual with a

highly contagious illness works in a job that puts them in contact with the public, an epidemic is the result. In the same way, if an individual in a position of political power is a psychopath, he or she can create an epidemic of psychopathology in people who are not, essentially, psychopathic. Our ideas along this line were soon to receive confirmation from an unexpected source: Andrew Łobaczewski, the author of the book you are about to read. I received an email as follows:

> Dear Ladies and Gentlemen.
>
> I have got your Special Research Project on psychopathy by my computer. You are doing a most important and valuable work for the future of nations.[…]
>
> I am a very aged clinical psychologist. Forty years ago I took part in a secret investigation of the real nature and psychopathology of the macro-social phenomenon called "Communism". The other researchers were the scientists of the previous generation who are now passed away.
>
> The profound study of the nature of psychopathy, which played the essential and inspirational part in this macro-social psychopathologic phenomenon, and distinguishing it from other mental anomalies, appeared to be the necessary preparation for understanding the entire nature of the phenomenon.
>
> The large part of the work, you are doing now, was done in those times. …
>
> I am able to provide you with a most valuable scientific document, useful for your purposes. It is my book "Political Ponerology – A science on the nature of evil adjusted for political purposes". You may also find copy of this book in the Library of Congress and in some university and public libraries in the USA.
>
> Be so kind and contact me so that I may mail a copy to you.
>
> Very truly yours!
>
> Andrew M. Łobaczewski

I promptly wrote a reply saying yes, I would very much like to read his book. A couple of weeks later the manuscript arrived in the mail.

As I read, I realized that what I was holding in my hand was essentially a chronicle of a descent into hell, transformation, and triumphant return to the world with knowledge of that hell that was priceless for the rest of us, particularly in this day and time when it seems evident that a similar hell is enveloping the planet. The risks that were taken by the group of scientists that did the research on which this book is based are beyond the comprehension of most of us.

Many of them were young, just starting in their careers when the Nazis began to stride in their hundred league jackboots across Europe. These researchers lived through that, and then when the Nazis were driven out and replaced by the Communists under the heel of Stalin, they faced years of oppression the likes of which those of us today who are choosing to take a stand against the Bush Reich cannot even imagine. But, based on the syndrome that describes the onset of the disease, it seems that the United States, in particular, and perhaps the entire world, will soon enter into "bad times" of such horror and despair that the Holocaust of World War II will seem like just a practice run.

And so, since they were there, and they lived through it and brought back information to the rest of us, it may well save our lives to have a map to guide us in the falling darkness.

Laura Knight-Jadczyk

AUTHOR'S FOREWORD

In presenting my honored readers with this volume, which I generally worked on during the early hours before leaving to make a difficult living, I would first like to apologize for the defects which are the result of anomalous circumstances. I readily admit that these lacunae should be filled, time-consuming as that may be, because the facts on which this book are based are urgently needed; through no fault of the author's, these data have come too late.

The reader is entitled to an explanation of the long history and circumstances under which this work was compiled, not just of the content itself. This is, in fact, the third manuscript I have created on this same subject. I threw the first manuscript into a central-heating furnace, having been warned just in time about an official search, which took place minutes later. I sent the second draft to a Church dignitary at the Vatican by means of an American tourist and was absolutely unable to obtain any kind of information about the fate of the parcel once it was left with him.

This long history of subject-matter elaboration made work on the third version even more laborious. Prior paragraphs and former phrases from one or both of the first drafts haunt the writer's mind and make proper planning of the content more difficult.

The two lost drafts were written in very convoluted language for the benefit of specialists with the necessary background, particularly in the field of psychopathology. The irretrievable disappearance of the second version also meant the

loss of the overwhelming majority of statistical data and facts which would have been so valuable and conclusive for specialists in the field. Several analyses of individual cases were also lost.

The present version contains only such statistical data that had been memorized due to frequent use, or that could be reconstructed with satisfactory precision. I also added those data, particularly the more accessible ones from the field of psychopathology, which I considered essential in presenting this subject to readers with a good general education, and especially to representatives of the social and political sciences and to politicians. I also nurse the hope that this work may reach a wider audience and make available some useful scientific data which may serve as a basis for comprehension of the contemporary world and its history. It may also make it easier for readers to understand themselves, their neighbors, and other nations of the world.

Who produced the knowledge and performed the work summarized within the pages of this book? It was a joint endeavor consisting of not only my efforts, but also representing the results of many researchers, some of them not known to the author. The situational genesis of this book makes it virtually impossible to separate the accomplishments and give proper credit to every individual for his or her efforts.

I worked in Poland far away from active political and cultural centers for many years. That is where I undertook a series of detailed tests and observations which were to be combined with the resulting generalizations of various other experimenters in order to produce an overall introduction for an understanding of the macrosocial phenomenon surrounding us. The name of the person who was expected to produce the final synthesis was a secret, as was understandable and necessary given the time and the situation. I would very occasionally receive anonymous summaries of the results of tests made by other researchers in Poland and Hungary; a few data were published, as they raised no suspicions that a specialized work was being compiled, and these data could still be located today.

The expected synthesis of this research did not occur. All of my contacts became inoperative as a result of the wave of post-

Stalin repression and secret arrests of researchers in the early sixties. The remaining scientific data in my possession were very incomplete, albeit priceless in value. It took many years of lonely work to weld these fragments into a coherent whole, filling the lacunae with my own experience and research.

My research on essential psychopathy and its exceptional role in the macrosocial phenomenon, was conducted concurrently with, or shortly after, that of others. Their conclusions reached me later and confirmed my own. The most characteristic item in my work is the general concept for a new scientific discipline named “ponerology” . The reader will also find other fragments of information based on my own research. I also effected an overall synthesis to the best of my ability.

As the author of the final work, I hereby express my deep respect for all those who initiated the research and continued to conduct it at the risk of their careers, health and lives. I pay homage to those who paid the price through suffering or death. May this work constitute some compensation for their sacrifices, regardless of where they may be today. Times more conducive to an understanding of this material may recall their names, both those which I never knew and those I have since forgotten.

New York, N.Y. August 1984.

PREFACE

TO THE RED PILL PRESS EDITION

Twenty years have passed since the writing of this book. I became a very old man. One day, my computer put me in contact with the Scientists of the Quantum Future Group who convinced me that the time had matured for my book to become useful and to serve the future of humanity. They took the trouble of publishing it.

The passing of these last twenty years has been fraught with political occurrences. Our world has changed in essential ways due to the natural laws of the phenomenon described in this book. Knowledge has increased dramatically thanks to the efforts of the people of good will. Nonetheless, our world is not yet restored to good health; and the remainders of the great disease are still active. The illness has reappeared connected to another ideology. The laws of the genesis of evil are working in millions of individual cases of individuals and families. The political phenomena threatening peace are confronted by military force. The small-scale occurrences are condemned or restrained by the word of moral science. The result is that great efforts of the past, undertaken without the support of objective natural knowledge about the very nature of evil, have been insufficient and dangerous. All these efforts have been made without taking into account that great maxim of medicine that serves as a motto in this book: *Ignota nulla curatio morbid.*[*] The end of Communist subjugation has come at a high price,

[*] *Do not attempt to cure what you do not understand.*

and those nations that now think they are free will soon find they are paying still.

The question must be asked: why was this work, produced by eminent researchers and the author for just this purpose – to prevent the spread of the disease of macrosocial evil, not able to perform its function?

This is a long story.

I had been recognized as the bearer of this "dangerous" science in Austria by a "friendly" physician who then was revealed to be an agent of Communist Secret Services. All the Red nodes and networks in New York were mobilized to organize a counteraction against the information contained in this book being made publicly and widely available. It was terrible to learn that the overt system of suppression I had so recently escaped was just as prevalent, though more covert, in the United States. It was demoralizing to see how the system of conscious and unconscious pawns worked; to watch people who trusted their conscious "friends" – unknown to them as Communist agents - and performed the insinuated activities against me with such patriotic zeal. As a result of these activities, I was refused any assistance, and to survive, I had to take work as a labourer when already of an age to retire. My health collapsed and two years were lost.

I learned also that I was not the first such emissary who had come to America bringing similar knowledge; I was rather the third one; the other two had been similarly dealt with.

In spite of all these circumstances, I persevered and the book was finally written in 1984 and carefully translated into English. It was esteemed by those who read it as being "very informative", but it was not published. For the psychological editors it was "too political"; for political editors, it contained too much psychology and psychopathology. In some cases, the "editorial deadline was already closed". Gradually, it became clear that the book did not pass the "insider's" inspections.

The time for this book's major political value is not over; it's scientific essence remains permanently valuable and inspirational. It may serve a great purpose in coming times, when properly adjusted and expanded. Further investigations in these areas may yield a new understanding of human problems that

have plagued humanity for millennia. Ponerology may buttress the centuries old moral sciencea by a modern natural approach. Thus this work may contribute to progress toward a universal peace.

That is the reason that I laboured to retype on my computer the whole already fading manuscript after twenty years. No essential changes have been introduced, and it is presented as it was written in New York all those many years ago. So let it remain as a document of a very dangerous work of eminent scientists and myself, undertaken in dark and tragic times under impossible conditions; still a piece of good science.

The author's desire is to place this work in the hands of those who are capable of taking this burden over and progressing with the theoretical research in ponerology, enrich it with detailed data to replace that which has been lost, and put it in praxis for various valuable purposes it may serve – for the good of individual people and for all nations.

I am thankful to Madame Laura Knight-Jadczyk and Professor Arkadiusz Jadczyk, and their Friends for their heartfelt encouragement, understanding, and their labour in bringing my old work to be published.

Andrew M. Łobaczewski.
Rzeszów – Poland, December 2005

CHAPTER I

INTRODUCTION

May the reader please imagine a very large hall in an old Gothic university building. Many of us gathered there early in our studies in order to listen to the lectures of outstanding philosophers and scientists. We were herded back there – under threat - the year before graduation in order to listen to the indoctrination lectures which recently had been introduced.

Someone nobody knew appeared behind the lectern and informed us that he would now be the professor. His speech was fluent, but there was nothing scientific about it: he failed to distinguish between scientific and ordinary concepts and treated borderline imaginings as though it were wisdom that could not be doubted. For ninety minutes each week, he flooded us with naive, presumptuous paralogistics and a pathological view of human reality. We were treated with contempt and poorly controlled hatred. Since fun-poking could entail dreadful consequences, we had to listen attentively and with the utmost gravity.

The grapevine soon discovered this person's origins. He had come from a Cracow suburb and attended high school, although no one knew if he had graduated. Anyway, this was the first time he had crossed university portals, and as a professor, at that!

"You can't convince anyone this way!" we whispered to each other. "It's actually propaganda directed against them-

selves." But after such mind-torture, it took a long time for someone to break the silence.

We studied ourselves, since we felt something strange had taken over our minds and something valuable was leaking away irretrievably. The world of psychological reality and moral values seemed suspended as if in a chilly fog. Our human feeling and student solidarity lost their meaning, as did patriotism and our old established criteria. So we asked each other, "are you going through this too"? Each of us experienced this worry about his own personality and future in his own way. Some of us answered the questions with silence. The depth of these experiences turned out to be different for each individual.

We thus wondered how to protect ourselves from the results of this "indoctrination". Teresa D. made the first suggestion: Let's spend a weekend in the mountains. It worked. Pleasant company, a bit of joking, then exhaustion followed by deep sleep in a shelter, and our human personalities returned, albeit with a certain remnant. Time also proved to create a kind of psychological immunity, although not with everyone. Analyzing the psychopathic characteristics of the "professor's" personality proved another excellent way of protecting one's own psychological hygiene.

You can just imagine our worry, disappointment, and surprise when some colleagues we knew well suddenly began to change their world view; their thought-patterns furthermore reminded us of the "professor's" chatter. Their feelings, which had just recently been friendly, became noticeably cooler, although not yet hostile. Benevolent or critical student arguments bounced right of them. They gave the impression of possessing some secret knowledge; we were only their former colleagues, still believing what those "professors of old" had taught us. We had to be careful of what we said to them. These former colleagues soon joined the Party.

Who were they, what social groups did they come from, what kind of students and people were they? How and why did they change so much in less than a year? Why did neither I nor a majority of my fellow students succumb to this phenomenon and process? Many such questions fluttered through our heads

then. It was in those times, from those questions, observations and attitudes that the idea was born that this phenomenon could be objectively studied and understood; an idea whose greater meaning crystallized with time.

Many of us newly graduated psychologists participated in the initial observations and reflections, but most crumbled away in the face of material or academic problems. Only a few of that group remained; so the author of this book may be the last of the Mohicans.

It was relatively easy to determine the environments and origins of the people who succumbed to this process, which I then called "transpersonification". They came from all social groups, including aristocratic and fervently religious families, and caused a break in our student solidarity to the order of some 6 %. The remaining majority suffered varying degrees of personality disintegration which gave rise to individual searching for the values necessary to find ourselves again; the results were varied and sometimes creative.

Even then, we had no doubts as to the pathological nature of this "transpersonification" process, which ran similar but not identical in all cases. The duration of the results of this phenomenon also varied. Some of these people later became zealots. Others later took advantage of various circumstances to withdraw and re-establish their lost links to the society of normal people. They were replaced. *The only constant value of the new social system was the magic number of 6 %.*

We tried to evaluate the talent level of those colleagues who had succumbed to this personality-transformation process, and reached the conclusion that, on average, it was slightly lower than the average of the student population. Their lesser resistance obviously resided in other bio-psychological features which were most probably qualitatively heterogeneous.

I found that I had to study subjects bordering on psychology and psychopathology in order to answer the questions arising from our observations; scientific neglect in these areas proved an obstacle difficult to overcome. At the same time, someone guided by special knowledge apparently vacated the libraries of anything we could have found on the topic; books were indexed, but not physically present.

Analyzing these occurrences now in hindsight, we could say that the "professor" was dangling bait over our heads, based on specific psychological knowledge. He knew in advance that he would fish out amenable individuals, and even how to do it, but the limited numbers disappointed him. The transpersonification process generally took hold only when an individual's instinctive substratum was marked by pallor or certain deficits. To a lesser extent, it also worked among people who manifested other deficiencies in which the state provoked within them was partially impermanent, being largely the result of psychopathological induction.

This knowledge about the existence of susceptible individuals and how to work on them will continue being a tool for world conquest as long as it remains the secret of such "professors". When it becomes skillfully popularized science, it will help nations to develop immunity. But none of us knew this at the time.

Nevertheless, we must admit that in demonstrating the properties of this process to us in such a way as to force us into in-depth experience, the professor helped us understand the nature of the phenomenon in a larger scope than many a true scientific researcher participating in this work in other less direct ways.

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As a youth, I read a book about a naturalist wandering through the Amazon-basin wilderness. At some moment a small animal fell from a tree onto the nape of his neck, clawing his skin painfully and sucking his blood. The biologist cautiously removed it -- without anger, since that was its form of feeding -- and proceeded to study it carefully. This story stubbornly stuck in my mind during those very difficult times when a vampire fell onto our necks, sucking the blood of an unhappy nation.

Maintaining the attitude of a naturalist, while attempting to track the nature of macrosocial phenomenon in spite of all adversity, insures a certain intellectual distance and better psychological hygiene in the face of horrors that might otherwise be difficult to contemplate. Such an attitude also slightly increases the feeling of safety and furnishes an insight that this
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very method may help find a certain creative solution. This requires strict control of the natural, moralizing reflexes of revulsion, and other painful emotions that the phenomenon provokes in any normal person when it deprives him of his joy of life and personal safety, ruining his own future and that of his nation. Scientific curiosity therefore becomes a loyal ally during such times.

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Hopefully, my readers will forgive me for recounting here a youthful reminiscence that will lead us directly into the subject. My uncle, a very lonely man, would visit our house periodically. He had survived the great Soviet Revolution in the depths of Russia, where he had been shipped out by the Czarist police. For over a year he wandered from Siberia to Poland. Whenever he met with an armed group during his travels, he quickly tried to determine which ideology they represented, white or red, and thereupon skillfully pretended to profess it. Had his ruse been unsuccessful, he would have had his head blown off as a suspected enemy sympathizer. It was safest to have a gun and belong to a gang. So he would wander and war alongside either group, usually only until he found an opportunity to desert westward toward his native Poland, a country which had just regained its freedom.

When he finally reached his beloved homeland again, he managed to finish his long-interrupted law studies, to become a decent person, and to achieve a responsible position. However, *he was never able to liberate himself from his nightmarish memories*. Women were frightened by his stories of the bad old days and thought it would make no sense to bring a new life into an uncertain future. Thus, he never started a family. Perhaps he would have been unable to relate to his loved ones properly.

This uncle of mine would recapture his past by telling the children in my family stories about what he had seen, experienced and taken part in; our young imaginations were unable to come to terms with any of it. Nightmarish terror shuddered in our bones. We would think of questions: why did people lose all their humanity, what was the reason for all this? Some sort
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of apprehensive premonition choked its way into our young minds; unfortunately, it was to come true in the future.

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If a collection were to be made of all those books which describe the horrors of wars, the cruelties of revolutions, and the bloody deeds of political leaders and their systems, many readers would avoid such a library. Ancient works would be placed alongside books by contemporary historians and reporters. The documentary treatises on German extermination and concentration camps, and of the extermination of the Jewish Nation, furnish approximate statistical data and describe the well-organized "labor" of the destruction of human life, using a properly calm language, and providing a concrete basis for the acknowledgement of the nature of evil.

The autobiography of Rudolf Hoess, the commander of camps in Oswiecim (*Auschwitz*) and Brzezinka (*Birkenau*), is a classic example of how an intelligent psychopathic individual with a deficit of human emotion thinks and feels.

Foremost among these would be books written by witnesses to criminal insanity such as Arthur Koestler's *Darkness at Noon,* from prewar Soviet life; *Smoke over Birkenau* the personal memories of Severina Szmaglewska[5] from the Oswiecim German concentration camp for women; *The Other World,* the Soviet memoires of Gustav Herling-Grudzinski[6]; and the Solzhenitsyn volumes turgid with human suffering.

The collection would include works on the philosophy of history discussing the social and moral aspects of the genesis of evil, but they would also use the half-mysterious laws of history to partly justify the blood-stained solutions. However, an

[5] Szmaglewska, Seweryna, 1916-92, writer; 1942-45 prisoner in Nazi concentration camps; wrote *Dymy nad Birkenau* (Smoke over Birkenau, 1945); witness at Nuremberg Trial; stories and novels mainly concerned with war and occupation: *Zapowiada sie piekny dzien* (Looks Like a Beautiful Day, 1960), *Niewinni w Norymberdze* (The Innocent at Nuremberg, 1972); novels for young people; anthology of memoirs 1939-45: *Wiezienna krata* (Prison Bars, 1964). [Editor's note.]

[6] Herling-Grudzinski, Gustav: Polish writer who after WWII lived in Napoli, Italy. Married the daughter of well known Italian philosopher Benedetto Croce. He wrote an account of his time in a Soviet gulag: *A World Apart.* [Editor's note.]
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alert reader would be able to detect a certain degree of evolution in the authors' attitudes, from an ancient affirmation of primitive enslavement and murder of vanquished peoples, to the present-day moralizing condemnation of such methods of behavior.

Such a library would nevertheless be missing a single work offering a sufficient explanation of the causes and processes whereby such historical dramas originate, of how and why human frailties and ambitions degenerate into bloodthirsty madness. Upon reading the present volume, the reader will realize that writing such a book was scientifically impossible until recently.

The old questions would remain unanswered: what made this happen? Does everyone carry the seeds of crime within, or is it only some of us? No matter how faithful and psychologically true, no literary description of occurrences, such as those narrated by the above-mentioned authors, can answer these questions, nor can they fully explain the origins of evil. They are thus incapable of furnishing sufficiently effective principles for counter-acting evil. The best literary description of a disease cannot produce an understanding of its essential etiology, and thus furnishes no principles for treatment. In the same way, such descriptions of historical tragedies are unable to elaborate effective measures for counteracting the genesis, existence, or spread of evil.

In using natural[7] language to circumscribe psychological, social, and moral concepts which cannot properly be described within its sphere of utility, we produce a sort of surrogate comprehension leading to a nagging suspicion of helplessness. Our natural system of concepts and imaginings is not equipped with the necessary factual content to permit reasoned comprehension of the quality of the factors (particularly the psychological ones) which were active before the birth of, and during, such inhumanly cruel times

We must nevertheless point out that the authors of such literary descriptions sensed that their language was insufficient and therefore attempted to infuse their words with the proper

[7] Ordinary, everyday words which have various meanings, generally benign, and often do not embrace a specific, scientific meaning. [Editor's note.]

scope of precision, almost as though they foresaw that someone – at some point in time - might use their works in order to explain what cannot be explained, not even in the best literary language. Had these writers not been so precise and descriptive in their language, this author would have been unable to use their works for his own scientific purposes.

In general, most people are horrified by such literature; in hedonistic societies particularly, people have the tendency to escape into ignorance or naive doctrines. Some people even feel contempt for suffering persons. The influence of such books can thus be partially harmful; we should counteract that influence by indicating what the authors had to leave out because our ordinary world of concepts and imaginings cannot contain it.

The reader will therefore find herein no bloodcurdling descriptions of criminal behavior or human suffering. It is not the author's job to present a graphic return of material adduced by people who saw and suffered more than he did, and whose literary talents are greater. Introducing such descriptions into this work would run counter to its purpose: it would not only focus attention on some occurrences to the exclusion of many others, but would also distract the mind from the real heart of the matter, namely, *the general laws of the origin of evil*.

In tracking the behavioral mechanisms of the genesis of evil, one must keep both abhorrence and fear under control, submit to a passion for epistemological science, and develop the calm outlook needed in natural history. We must never lose sight of the objective: to trace the processes of ponerogenesis; where they can lead and what threat they can pose to us in the future.

This book therefore aims to take the reader by the hand into a world beyond the concepts and imaginings he has relied on to describe his world since childhood, in an overly egotistic way, probably because his parents, surroundings, and the community of his country used concepts similar to his own. Thereafter, we must show him an appropriate selection from the world of factual concepts which have given birth to recent scientific thinking and which will allow him an understanding of what has remained irrational in his everyday system of concepts.

However, this tour of another reality will not be a psychological experiment conducted upon readers' minds for the sole purpose of exposing the weak points and gaps in their natural world view. Rather, it an urgent necessity due to our contemporary world's pressing problems, which we can ignore only at our peril.

It is important to realize that we cannot possibly distinguish the path to nuclear catastrophe from the path to creative dedication *unless* we step beyond this world of natural egotism and well known concepts. Then we can come to the understanding that the path was chosen for us by powerful forces, against which our nostalgia for homey, familiar human concepts can be no match. We must step beyond this world of everyday, illusory thinking for our own good and for the good of our loved ones.

The social sciences have already elaborated their own conventional language which mediates between the ordinary man's view and a fully objective naturalistic view. It is useful to scientists in terms of communication and cooperation, but it is still not the kind of conceptual structure which can fully take into account the biological, psychological, and pathological premises at issue in the second and fourth chapters of this book. In the social sciences, the conventional terminology *eliminates critical standards* and puts ethics on ice; in the political sciences, it leads to an underrated evaluation of factors which describe the essence of political situations when evil is at the core.

This social science language left the author and other investigators feeling helpless and scientifically stranded early in our research on the mysterious nature of this inhuman historical phenomenon which engulfed our nation, and still fires his attempts to reach an objective understanding of it. Ultimately, I had no choice but to resort to objective biological, psychological, and psychopathological terminology in order to bring into focus the true nature of the phenomenon, the heart of matter.

The nature of the phenomena under investigation as well as the needs of readers, particularly those unfamiliar with psychopathology, dictate the descriptive manner which must first introduce the data and concepts necessary for further comprehen-

sion of psychologically and morally pathological occurrences. We shall thus begin with human personality questions, intentionally formulated in such a way as to coincide largely with the experience of a practicing psychologist, passing then to selected questions of societal psychology. In the "ponerology" chapter, we shall familiarize ourselves with how evil is born with regard to each social scale, emphasizing the actual role of some psychopathological phenomena in the process of ponerogenesis. This will facilitate the transition from natural language to the necessary objective language of naturalistic, psychological, and statistical science to the extent that is necessary and sufficient. Hopefully, it will not be irksome for readers to discuss these matters in clinical terms.

In the author's opinion, Ponerology reveals itself to be a new branch of science born out of historical need and the most recent accomplishments of medicine and psychology. In the light of objective naturalistic language, it studies the causal components and processes of the genesis of evil, regardless of the latter's social scope. We may attempt to analyze these ponerogenic processes which have given rise to human injustice, armed with proper knowledge, particularly in the area of psychopathology. Again and again, as the reader will discover, in such a study, we meet with the effects of pathological factors whose carriers are people characterized by some degree of various psychological deviations or defects.

Moral evil and psychobiological evil are, in effect, interlinked via so many causal relationships and mutual influences that they can only be separated by means of abstraction. However, the ability to distinguish them *qualitatively* can help us to avoid a moralizing interpretation of the pathological factors, an error to which we are all prone, and which poisons the human mind in an insidious way, whenever social and moral affairs are at issue.

The ponerogenesis of *macrosocial phenomena* – large scale evil - which constitutes the most important object of this book, appears to be subject to the same laws of nature that operate within human questions on an individual or small-group level. The role of persons with various psychological defects and anomalies of a clinically low level appears to be a perennial

characteristic of such phenomena. In the macrosocial phenomenon we shall later call "pathocracy", a certain hereditary anomaly isolated as "essential psychopathy" is catalytically and causatively essential for the genesis and survival of large scale social evil.

Our natural human world view actually creates a barrier to our understanding of such questions, thus, it is necessary to be familiar with psychopathological phenomena, such as those encountered in this field, in order to breach that barrier. May then the readers please forgive the author's occasional lapses along this innovative path and fearlessly follow his lead, familiarizing themselves rather systematically with the data adduced in the first few chapters. Thus, we shall be able to accept the truth of the nature of evil without reflex protests on the part of our natural egotism.

Specialists familiar with psychopathology will find the road less novel. They will, however, notice some differences in interpreting several well known phenomena, resulting in part from the anomalous situations under which the research was done, but mostly from the *more intensive penetration* needed to achieve the primary purpose. That is why this aspect of our work contains certain theoretical values useful for psychopathology. Hopefully, non-specialists will depend upon the author's long experience in distinguishing individual psychological anomalies found among people and factored into the process of the genesis of evil.

It should be pointed out that considerable moral, intellectual, and practical advantages can be gleaned from an understanding of the ponerogenic processes thanks to the naturalistic objectivity required. The long-term heritage of ethical questions is thereby not destroyed; quite the contrary, it is *reinforced*, since modern scientific methods confirm the basic values of moral teachings. However, ponerology forces some corrections upon many details.

Understanding the nature of macrosocial pathological phenomena permits us to find a healthy attitude and perspective toward them, thus assisting us in protecting our minds from being poisoned by their diseased contents and the influence of their propaganda. The unceasing counter-propaganda resorted

to by some countries with a normal human system could easily be superseded by straightforward information of a scientific and popular scientific nature on the subject. The bottom line is that we can only conquer this huge, contagious social cancer if we comprehend its essence and its etiological causes. This would eliminate the mystery of this phenomenon as its primary survival asset. *Ignota nulla curatio morbi!*[8]

Such an understanding of the nature of the phenomena that this study brings forward leads to the logical conclusion that the measures for healing and reordering the world today should be completely different from the ones heretofore used for solving international conflicts. Solutions to such conflicts should function more like modern antibiotics, or, even better, psychotherapy properly handled, rather than taking the approach of old-style weapons such as clubs, swords, tanks or nuclear missiles. Healing social problems should be the objective, not destroying society. An analogy can be drawn between the archaic method of bleeding a patient as opposed to the modern method of strengthening and restoring the ill one in order to effect the cure.

With reference to phenomena of a ponerogenic nature, mere proper knowledge alone can begin healing individual humans and helping their minds regain harmony. Toward the end of this book, we shall be discussing how to use this knowledge in order to arrive at the correct political decisions and apply it to an overall therapy of the world.

[8] *Do not attempt to cure what you do not understand.*

CHAPTER II

SOME INDISPENSABLE CONCEPTS

Three principal heterogeneous items coincided in order to form our European civilization: Greek philosophy, Roman imperial and legal civilization, and Christianity, consolidated by time and effort of later generations. The culture of cognitive/spiritual heritage thus born was internally fuzzy wherever the language of concepts, being overly attached to matter and law, turned out to be too stiff to comprehend aspects of psychological and spiritual life.

Such a state of affairs had negative repercussions upon our ability to comprehend reality, especially that reality which concerns humanity and society. Europeans became unwilling to study reality (subordinating intellect to facts), but rather tended to impose upon nature their subjective ideational schemes, which are extrinsic and not completely coherent. Not until modern times, thanks to great developments in the hard sciences, which study facts by their very nature, as well as the apperception of the philosophical heritage of other cultures, could we help clarify our world of concepts and permit its own homogenization.

It is surprising to observe what an autonomous tribe the culture of the ancient Greeks represented. Even in those days, a civilization could hardly develop in isolation, without being affected by older cultures in particular. However, even with that consideration, it seems that Greece was relatively isolated, culturally speaking. This was probably due to the era of decay

the archaeologist refer to as the "dark age", which occurred in those Mediterranean areas between 1200 and 800 B.C., and also to the Achaean tribes' belligerence.

Among the Greeks, a rich mythological imagination, developed in direct contact with nature and the experiences of life and war, furnished an image of this link with the nature of the country and peoples. These conditions saw the birth of a literary tradition, and later of philosophical reflections searching for generalities, essential contents, and criteria of values. The Greek heritage is fascinating due to its richness and individuality, but above all due to its primeval nature. Our civilization, however, would have been better served if the Greeks had made more ample use of the achievements of other civilizations.

Rome was too vital and practical to reflect profoundly upon the Greek thoughts it had appropriated. In this imperial civilization, administrative needs and juridical developments imposed practical priorities. For the Romans, the role of philosophy was more didactic, useful for helping to develop the thinking process which would later be utilized for the discharge of administrative functions and the exercise of political options. The Greek reflective influence softened Roman customs, which had a salutary effect on the development of the empire.

However, in *any* imperial civilization, the complex problems of human nature are troublesome factors complicating the legal regulations of public affairs and administrative functions. This begets a tendency to dismiss such matters and develop a concept of human personality simplified enough to serve the purposes of law. Roman citizens could achieve their goals and develop their personal attitudes within the framework set by fate and legal principles, which characterized an individual's situation based on premises having little to do with actual psychological properties. The spiritual life of people lacking the rights of citizenship was not an appropriate subject of deeper studies. Thus, cognitive psychology remained barren, a condition which always produces moral recession at both the individual and public levels.

Christianity had stronger ties with the ancient cultures of the Asiatic continent, including their philosophical and psycho-

logical reflections. This was of course a dynamic factor rendering it more attractive, but it was not the most important one. Observing and understanding the apparent transformations faith caused in human personalities created a psychological school of thought and art on the part of the early believers. This new relationship to another person, i.e. one's neighbor, characterized by understanding, forgiveness, and love, opened the door to a psychological cognition which, often supported by charismatic phenomena, bore abundant fruit during the first three centuries after Christ.

An observer at the time might have expected Christianity to help develop the art of human understanding to a higher level than the older cultures and religions, and to hope that such knowledge would protect future generations from the dangers of speculative thought divorced from that profound psychological reality which can only be comprehended through sincere respect for another human being.

History, however, has not confirmed such an expectation. The symptoms of decay in sensitivity and psychological comprehension, as well as the Roman Imperial tendency to impose extrinsic patterns upon human beings, can be observed as early as 350 A.D. During later eras, Christianity passed through all those difficulties which result from insufficient psychological cognition of reality. Exhaustive studies on the historical reasons for suppressing the development of human cognition in our civilization would be an extremely useful endeavor.

First of all, Christianity adapted the Greek heritage of philosophical thought and language to its purposes. This made it possible to develop its own philosophy, but the primeval and materialistic traits of that language imposed certain limits which hampered communication between Christianity and other religious cultures for many centuries.

Christ's message expanded along the seacoast and beaten paths of the Roman empire's transportation lines, within the imperial civilization, but only through bloody persecutions and ultimate compromises with Rome's power and law. Rome finally dealt with the threat by appropriating Christianity to its own purposes and, as a result, the Christian Church appropriated Roman organizational forms and adapted to existing social

institutions. As a result of this unavoidable process of adaptation, Christianity inherited Roman habits of legal thinking, including its indifference to human nature and its variety.

Two heterogeneous systems were thus linked together so permanently that later centuries forgot just how strange they actually were to each other. However, time and compromise did not eliminate the internal inconsistencies, and Roman influence divested Christianity of some of its profound primeval psychological knowledge. Christian tribes developing under different cultural conditions created forms so variegated that maintaining unity turned out to be an historical impossibility.

A "Western civilization" thus arose hampered by a serious deficiency in an area which both can and does play a creative role, and which is supposed to protect societies from various kinds of evil. This civilization developed formulations in the area of law, whether national, civil, or finally canon, which were conceived for *invented and simplified beings*. These formulations gave short shrift to the total contents of the human personality and the great psychological differences between individual members of the species *Homo sapiens*. For many centuries any understanding of certain psychological anomalies found among some individuals was out of the question, even though these anomalies repeatedly caused disasters.

This civilization was *insufficiently resistant to evil*, which originates beyond the easily accessible areas of human consciousness and takes advantage of the enormous gap between formal or legal thought and psychological reality. In a civilization deficient in psychological cognition, hyperactive individuals driven by their internal doubts caused by a feelings of being different easily find a ready echo in other people's insufficiently developed consciousness. Such individuals dream of imposing their power and their different experiential manner upon their environment and their society.Unfortunately, in a psychologically ignorant society, their dreams have a good chance of becoming reality for them and a nightmare for others.

Psychology

In the 1870s, a tempestuous event occurred: a search for the hidden truth about human nature was initiated as a secular movement based on biological and medical progress, thus its cognition originated in the material sphere. From the very outset, many researchers had a vision of the great future role of this science for the good of peace and order. However, since it relegated prior knowledge to the spiritual sphere, any such approach to the human personality was necessarily one-sided. People like Ivan Pavlov, C.G. Jung, and others soon noticed this one-sidedness and attempted to reach a synthesis. Pavlov, however, was not allowed to state his convictions in public.

Psychology is the only science wherein the observer and the observed belong to the same species, even to the same person in an act of introspection. It is thus easy for subjective error to steal into the reasoning process of the thinking person's commonly used imaginings and individual habits. Error then often bites its own tail in a vicious circle, thus giving rise to problems due to the lack of distance between observer and observed, a difficulty unknown in other disciplines.

Some people, such as the behaviorists, attempted to avoid the above error at all costs. In the process, they impoverished the cognitive contents to such an extent that there was very little matter left. However, they produced a very profitable discipline of thought. Progress was very often elaborated by persons simultaneously driven by internal anxieties and searching for a method of ordering their own personalities via the road of knowledge and self-knowledge. If these anxieties were caused by a defective upbringing, then overcoming these difficulties gave rise to excellent discoveries. However, if the cause for such anxieties rested *within human nature*, it resulted in a permanent tendency to deform the understanding of psychological phenomena. Within this science, progress is unfortunately very contingent upon the individual values and nature of its practitioners. It is also dependent upon the social climate. Wherever a society has become enslaved to others or to the rule of an overly-privileged native class, psychology is the first discipline to suffer from censorship and incursions on the part

of an administrative body which starts claiming the last word as to what represents scientific truth.

Thanks to the work of outstanding pathfinders, however, the scientific discipline exists and continues to develop in spite of all these difficulties; it is useful for the life of society. Many researchers fill in the gaps of this science with detailed data which function as a corrective to the subjectivity and vagueness of famous pioneers. The childhood ailments of any new discipline persist, including a lack of general order and synthesis, as does the tendency to splinter into individual schools, expounding upon certain theoretical and practical achievements, at the cost of limiting themselves in other areas.

At the same time, however, findings of a practical nature are gleaned for the good of people who need help. The direct observations furnished by everyday work of therapists in the field are more instrumental in forming scientific comprehension and developing the language of contemporary psychology than any academic experiments or deliberations undertaken in a laboratory. After all, life itself provides variegated conditions, whether comfortable or tragic, which subject human individuals to experiments no scientist in any laboratory would ever undertake. This very volume exists because of studies, in the field, of inhuman experimentation upon entire nations.

Experience teaches a psychologist's mind how to track another person's life quickly and effectively, discovering the causes that conditioned the development of his personality and behavior. Our minds can thus also reconstruct those factors which influenced him, although *he himself may be unaware of them.* In doing this, we do not, as a rule, use the natural structure of concepts, often referred to as "common sense" relied upon by public opinion and many individuals. Rather, we use categories which are as objective as we can possibly achieve. Psychologists utilize conceptual language with descriptions of phenomena that are independent of any common imaginings, and this is an indispensable tool of practical activity. In practice, however, it usually turns into clinical slang rather than the distinguished scientific language it would behoove us to foster. An analogy can be drawn between this conceptual language of psychology and mathematical symbols. Very often, a single

Greek letter stands for many pages of mathematical operations which is instantly recognized by the mathematician.

Objective language

In the categories of psychological objectivity, cognition and thought are based on the same logical and methodological principles shown to be the best tool in many other areas of naturalistic studies. Exceptions to these rules have become a tradition for ourselves and for creatures similar to us, but they turn out to engender more error than usefulness. At the same time, however, consistent adherence to these principles, and rejection of additional scientific limitations, lead us toward the wide horizon from which it is possible to glimpse *supernatural causality*. Accepting the existence of such phenomena within the human personality becomes a necessity if our language of psychological concepts is to remain an objective structure.

In affirming his own personality, man has the tendency to repress from the field of his consciousness any associations indicating an external causative conditioning of his world view and behavior. Young people in particular want to believe they freely chose their intentions and decisions; at the same time, however, an experienced psychological analyst can track the causative conditions of these choices without much difficulty. Much of this conditioning is hidden within our childhood; the memories may be receding into the distance, but we carry the results of our early experiences around with us throughout our lives.

The better our understanding of the causality of the human personality, the stronger the impression that humanity is a part of nature and society, subject to dependencies we are ever better able to understand. Overcome by human nostalgia, we then wonder if there is really no room for a scope of freedom, for a Purusha[9]? The more progress we make in our art of under-

[9] Sanskrit. A word literally meaning "man"; but bearing the mystical significance of the "Ideal Man", the Higher Self within. The term *Purusha* is often used in the Esoteric philosophy to express the Spirit or the everlasting entitative individual of a Universe, a Solar System, or of a man. *Purusha* comes from the verb-root *pri* – to fill, to make complete, to bestow. One of the two

standing human causation, the better we are able to liberate the person who trusts us from the toxic effects of conditioning, which has unnecessarily constricted his freedom of proper comprehension and decision making. We are thus in a position to close ranks with our patient in a search for the best way out of his problems. If we succumb to the temptation of using the natural structure of psychological concepts for this purpose, our advice to him would sound similar to the many non-productive pronouncements he has already heard and that never quite manage to really help him to become free of his problem.

The everyday, ordinary, psychological, societal, and moral world view is a product of man's developmental process within a society, under the constant influence of innate traits. Among these innate traits are mankind's phylogenetically determined instinctive foundation, and the upbringing furnished by the family and the environment. No person can develop without being influenced by other people and their personalities, or by the values imbued by his civilization and his moral and religious traditions. That is why his natural world view of humans can be neither sufficiently universal nor completely true. Differences among individuals and nations are the product of both inherited dispositions and the ontogenesis[10] of personalities.

It is thus significant that the main values of this human world view of nature indicate basic similarities in spite of great divergences in time, race, and civilization. This world view quite obviously derives *from the nature of our species* and the natural experience of human societies which have achieved a certain necessary level of civilization. Refinements based on literary values or philosophical and moral reflections do show differences, but, generally speaking, they tend to bring together the natural conceptual languages of various civilizations and eras. People with a humanistic education may therefore get the impression that they have achieved wisdom. We shall also

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ultimate realities of Sankhya philosophy. The divine Self, the absolute Reality, pure Consciousness. [Editor's note.]

[10] *Ontogeny* (also ontogenesis or morphogenesis) describes the origin and the development of an organism from the fertilized egg to its mature form. Ontogeny is studied in developmental biology. [Editor's note.]

continue to respect the wisdom of that "common sense" derived from life experience and reflections thereon.

However, a conscientious psychologist must ask the following questions: Even if the natural world view has been refined, does it mirror reality with sufficient reliability? Or does it only mirror *our species' perception*? To what extent can we depend upon it as a basis for decision making in the individual, societal and political spheres of life?

Experience teaches us, first of all, that this natural world view has permanent and characteristic tendencies toward deformation dictated by our instinctive and emotional features. Secondly, our work exposes us to many phenomena which cannot be understood nor described by natural language alone. An objective scientific language able to analyze the essence of a phenomenon thus becomes an indispensable tool. It has also shown itself to be similarly indispensable for an understanding of the questions presented within this book.

Now, having laid the groundwork, let us attempt a listing of the most important *reality-deforming tendencies* and other insufficiencies of the natural human world view.

Those emotional features which are a natural component of the human personality are never completely appropriate to the reality being experienced. This results both from our instinct and from our common errors of upbringing. That is why the best tradition of philosophical and religious thought have counseled subduing the emotions in order to achieve a more accurate view of reality.

The natural world view is also characterized by a similar, emotional, tendency to endow our opinions with moral judgment, often so negative as to represent outrage. This appeals to tendencies which are deeply rooted in human nature and societal customs. We easily extrapolate this method of comprehension onto manifestations of improper human behavior, which are, in fact, caused by minor psychological deficiencies. When another individual behaves in a way that we deem to be "bad", we tend to make a judgment of negative intent rather than seeking to understand the psychological conditions that might be driving them, and convincing them that they are, in fact, behaving very properly. Thus, any moralizing interpretation of minor

psychopathological phenomena is erroneous and merely leads to an exceptional number of unfortunate consequences, which is why we shall repeatedly refer to it.

Another defect of the natural world view is its lack of universality. In every society, a certain percentage of the people has developed a world view a good deal different from that used by the majority. The causes of the aberrations are by no means qualitatively monolithic; we will be discussing them in greater detail in the fourth chapter.

Another essential deficiency of the natural world view is its limited scope of applicability. Euclidean geometry would suffice for a technical reconstruction of our world and for a trip to the moon and the closest planets. We only need a geometry whose axioms are less natural if we reach inside of an atom or outside of our solar system. The average person does not encounter phenomena for which Euclidean geometry would be insufficient. Sometime during his lifetime, virtually every person is faced with problems he must deal with. Since a comprehension of the truly operational factors is beyond the ken of his natural world view, he generally relies on emotion: intuition and the pursuit of happiness. Whenever we meet a person whose individual world view developed under the influence of non-typical conditions, we tend to pass moral judgment upon him in the name of our more typical world view. In short, whenever some unidentified psychopathological factor comes into play, the natural human world view ceases to be applicable.

Moving further, we often meet with sensible people endowed with a well-developed natural world view as regards psychological, societal, and moral aspects, frequently refined via literary influences, religious deliberations, and philosophical reflections. Such persons have a pronounced tendency to overrate the values of their world view, behaving as though it were an objective basis for judging other people. They do not take into account the fact that such a system of apprehending human matters can also be erroneous, since it is insufficiently objective. Let us call such an attitude the “egotism of the natural world view”. To date, it has been the least pernicious type of egotism, being merely an overestimation of that method of

comprehension containing the eternal values of human experience.

Today, however, the world is being jeopardized by a phenomenon which cannot be understood nor described by means of such a natural conceptual language; this kind of egotism thus becomes a dangerous factor stifling the possibility of objective counteractive measures. Developing and popularizing the objective psychological world view could thus significantly expand the scope of dealing with evil, via sensible action and pinpointed countermeasures.

The objective psychological language, based on mature philosophical criteria, must meet the requirements derived from its theoretical foundations, and meet the needs of individual and macrosocial practice. It should be evaluated fully on the basis of *biological realities* and constitute an extension of the analogous conceptual language elaborated by the older naturalistic sciences, particularly medicine. Its range of applicability should cover all those facts and phenomena conditioned upon cognizable biological factors for which this natural language has proved inadequate. It should, within this framework, allow sufficient understanding of the contents, and varied causes, for the genesis of the above-mentioned deviant world views.

Elaborating such a conceptual language, being far beyond the individual scope of any scientist, is a step-by-step affair; by means of the contribution of many researchers, it matures to the point when it could be organized under philosophical supervision in the light of above-mentioned foundations. Such a task would greatly contribute to the development of all bio-humanistic and social sciences by liberating them from the limitations and erroneous tendencies imposed by the overly great influence of the natural language of psychological imagination, especially when combined with an excessive component of egotism.

Most of the questions dealt with in this book are beyond the scope of applicability of the natural language. The fifth chapter shall deal with a macrosocial phenomenon which has rendered our traditional scientific language completely deceptive. Understanding these phenomena thus requires consistent separation from the habits of that method of thinking and the use of

the most objective system of concepts possible. For this purpose, it proves necessary to develop the contents, organize them, and familiarize the readers with them as well.

At the same time, an examination of the phenomena whose nature forced the use of such a system will render a great contribution to enriching and perfecting the objective system of concepts.

While working on these matters, the author gradually accustomed himself to comprehending reality by means of this very method, a way of thinking which turned out to be both the most appropriate and the most economical in terms of time and effort. It also protects the mind from its own natural egotism and any excessive emotionalism.

In the course of the above-mentioned inquiries, each researcher went through his own period of crisis and frustration when it became evident that the concepts he had trusted thus far proved to be inapplicable. Ostensibly, correct hypotheses formulated in the scientifically improved natural conceptual language turned out to be completely unfounded in the light of facts, and of preliminary statistical calculations. At the same time, the elaboration of concepts better suited for investigated reality became extremely complex: after all, the key to the question lies in a scientific area still in the process of development.

Surviving this period thus required an acceptance of and a respect for a feeling of nescience[11] truly worthy of a philosopher. Every science is born in an area uninhabited by popular imaginings that must be overcome and left behind. In this case, however, the procedure had to be exceptionally radical; we had to venture into any area indicated by systematic analysis of the facts we observed and experienced from within a full-blown condition of macrosocial evil, guided by the light of the requirements of scientific methodology. This had to be upheld in spite of the difficulties caused by extraordinary outside conditions and by our own human personalities.

Very few of the many people who started out on this road were able to arrive at the end, since they withdrew for various reasons connected to this period of frustration. Some of them

[11] Literally, the absence of knowledge. [Editor's note.]

concentrated on a single question; succumbing to a kind of fascination regarding its scientific value; they delved into detailed inquiries. Their achievements may be present in this work, since they understood the general mining of their work. Others gave up in the face of scientific problems, personal difficulties, or the fear of being discovered by the authorities, who are highly vigilant in such matters.

Perusing this book will therefore confront the reader with similar problems, albeit on a much smaller scale. A certain impression of injustice may be conveyed due to the need to leave behind a significant portion of our prior conceptualizations, the feeling that our natural world view is inapplicable, and the expendability of some emotional entanglements. I therefore ask my readers to accept these disturbing feelings in the spirit of the love of knowledge and its redeeming values.

The above explanations were crucial in order to render the language of this work more easily comprehensible to the readers. The author has attempted to approach the matters described herein in such a way as to avoid both losing touch with the world of objective concepts and becoming incomprehensible to anyone outside a narrow circle of specialists. We must thus beg the reader to pardon any slips along the tightrope between the two methods of thought. However, the author would not be an experienced psychologist if he could not predict that some readers will reject the scientific data adduced within this work, feeling that they constitute an attack upon the natural wisdom of their life-experience.

The Human Individual

When Auguste Comte[12] attempted to found the new science of sociology during the early nineteenth century, i.e. well be-

[12] Auguste Comte (1798 - 1857) was a French positivist thinker who invented the term “sociology” to name the new science made by Saint-Simon. Comte saw a “universal law” at work in all sciences which he called the “law of three phases”. It is for this law that he is best known in the English-speaking world; namely, that society has gone through three phases: Theological, Metaphysical, and Scientific. He also gave the name “Positive” to the last of these. The other universal law he called the “encyclopedic law”. By combining these laws, Comte developed a systematic and hierarchical classification of all sciences, including inorganic physics (astronomy, earth science and

fore modern psychology was born, he was immediately confronted with the problem of man, a mystery he could not solve. If he rejected the Catholic Church's oversimplifications of human nature, then nothing remained except traditional schemes for comprehending the personality, derived from well known social conditions. He thus had to avoid this problem, among others, if he wanted to create his new scientific branch under such conditions.

Therefore, he accepted that the basic cell of society is the family, something much easier to characterize and treat like an elementary model of societal relations. This could also be effected by means of a language of comprehensible concepts, without confronting problems which could truly not have been overcome at the time. Slightly later, J. S. Mill[13] pointed out the resulting deficiencies of psychological cognition and the role of the individuals.

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chemistry) and organic physics (biology and for the first time, *physique sociale*, later renamed *sociologie*). Comte saw this new science, sociology, as the last and greatest of all sciences, one that would include all other sciences, and which would integrate and relate their findings into a cohesive whole. (Wikipedia)

[13] John Stuart Mill (1806 – 1873), an English philosopher and political economist, was an influential liberal thinker of the 19th century. He was an advocate of utilitarianism, the ethical theory first proposed by his godfather Jeremy Bentham. During his time as an MP, Mill advocated easing the burdens on Ireland, and became the first person in parliament to call for women to be given the right to vote. In "Considerations on Representative Government", Mill called for various reforms of Parliament and voting, especially proportional representation, the Single Transferable Vote, and the extension of suffrage. He was godfather to Bertrand Russell. Mill argued that it is Government's role only to remove the barriers, such as laws, to behaviors that do not harm others. Crucially, he felt that offense did not constitute harm, and therefore supported almost total freedom of speech; only in cases where free speech would lead to direct harm did Mill wish to limit it. For example, whipping up an angry mob to go and attack people would not be defended in Mill's system. Mill argued that free discourse was vital to ensure progress. He argued that we could never be sure if a silenced opinion did not hold some portion of the truth. Ingeniously, he also argued that even false opinions have worth, in that in refuting false opinions the holders of true opinions have their beliefs reaffirmed. Without having to defend one's beliefs, Mill argued, the beliefs would become dead and we would forget why we held them at all. [Editor's note.]

Only now is sociology successfully dealing with the difficulties which resulted, laboriously reinforcing the existing foundations of science by the achievements of psychology, a science which by its very nature treats the *individual as the basic object of observation*. This restructuring and acceptance of an objective psychological language will in time permit sociology to become a scientific discipline which can mirror the social reality with sufficient objectivity and attention to detail in order to render it a basis for practical action. After all, it is *man who is the basic unit of society*, including the entire complexity of his human personality.

In order to understand the functioning of an organism, medicine begins with cytology, which studies the variegated structures and functions of cells. If we want to understand the laws governing social life, we must similarly first understand the individual human being, his physiological and psychological nature, and fully accept the quality and scope of differences (particularly psychological ones) among the individuals who constitute two sexes, different families, associations, and social groups, as well as the complex structure of society itself.

The doctrinaire and propaganda-based Soviet system contains a characteristic built-in contradiction whose causes will be readily understandable toward the end of this book. Man's descent from the animals, bereft of any extraordinary occurrences, is accepted there as the obvious basis for the materialistic world view. At the same time, however, they *suppress the fact that man has an instinctive endowment*, i.e. something in common with the rest of the animal world. If faced with especially troublesome questions, they sometimes admit that man contains an insignificant survival of such phylogenetic heritage, however, they *prevent the publication of any work studying this basic phenomenon of psychology*.[14]

[14] See: "A Mess in Psychiatry", an interview with Robert van Voren, General Secretary of Geneva Initiative on Psychiatry, published in the Dutch newspaper *De Volkskrant* on August 9, 1997 where he says: "Since 1950 Soviet psychiatry has not just been standing still, but has gone downhill. Absolutely nothing has changed. The bulk of the [Russian] psychiatrists could never find a job as a psychiatrist in the West. There, methods of treatment are customary about which you cannot even talk anymore in the West. " [Editor's note.]

In order to understand humanity, however, *we must gain a primary understanding of mankind's instinctive substratum and appreciate its salient role in the life of individuals* and societies. This role easily escapes our notice, since our human species' instinctive responses seem so self-evident and are so much taken for granted that it arouses insufficient interest. A psychologist, schooled in the observation of human beings, does not fully appreciate the role of this eternal phenomenon of nature until he has years of professional experience.

Man's instinctive substratum has a slightly different biological structure than that of animals. Energetically speaking, it has become less dynamic and become more plastic, thereby giving up its job as the main dictator of behavior. It has become more receptive to the controls of reasoning, without, however, losing much of the rich specific contents of the human kind.

It is precisely this phylogenetically developed basis for our experience, and its emotional dynamism, that allow individuals to develop their feelings and social bounds, enabling us to intuit other people's psychological state and individual or social psychological reality. It is thus possible to perceive and understand human customs and moral values. From infancy, this substratum stimulates various activities aiming at the development of the mind's higher functions. In other words, our *instinct is our first tutor*, whom we carry inside all our lives. Proper child-rearing is thus not limited to teaching a young person to control the overly violent reactions of his instinctual emotionalism; it also ought to teach him to appreciate the wisdom of nature contained and speaking through his instinctive endowment

This substratum contains *millions of years' worth of bio-psychological development* that was the product of species' life conditions, so it neither is nor can be a perfect creation. Our well known weaknesses of human nature and errors in the natural perception and comprehension of reality have thus been conditioned on that phylogenetic level for millennia.[15]

[15] Konrad Lorenz: *Evolution and Modification of Behavior* (1965); *On Aggression* (1966); *Studies in Animal and Human Behavior*, Volume I (1970); *Studies in Animal and Human Behavior, Volume II* (1971); *Behind the Mirror*

The common substratum of psychology has made it possible for peoples throughout the centuries and civilizations to create concepts regarding human, social, and moral matters which share significant similarities. Inter-epochal and interracial variations in this area are *less striking than those differentiating persons whose instinctual human substratum is normal from those who are carriers of an instinctual bio-psychological defect*, though they are members of the same race and civilization. It shall behoove us to return to this latter question repeatedly, since it has taken on a crucial importance for the problems dealt with in this book.

Man has lived in groups throughout his prehistory, so our species' instinctual substratum was shaped in this tie, thus conditioning our emotions as regards the mining of existence. The need for an appropriate internal structure of commonality, and a striving to achieve a worthy role within that structure, are encoded at this very level. In the final analysis, our self-preservation instinct is rivaled by another feeling: the good of society demands that we make sacrifices, sometimes even the supreme sacrifice. At the same time, however, it is worth pointing out that if we love a man, we love his human instinct above all.

Our zeal to control anyone harmful to ourselves or our group is so primal in its near-reflex necessity as to leave no doubt that it is *also encoded at the instinctual level*. Our instinct, however, *does not differentiate between behavior motivated by simple human failure and behavior performed by individuals with pathological aberrations*. Quite the contrary: we

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(1973); *The Natural Science of the Human Species: An Introduction to Comparative Behavioral Research - The Russian Manuscript* (1944-1948)(1995). Lorenz joined the Nazi Party in 1938 and accepted a university chair under the Nazi regime. His publications during that time led in later years to allegations that his scientific work had been contaminated by Nazi sympathies. When accepting the Nobel Prize, he apologized for a 1940 publication that included Nazi views of science, saying that "many highly decent scientists hoped, like I did, for a short time for good from National Socialism, and many quickly turned away from it with the same horror as I." It seems highly likely that Lorenz's ideas about an inherited basis for behavior patterns were congenial to the Nazi authorities, but there is no evidence to suggest that his experimental work was either inspired or distorted by Nazi ideas. [Editor's note.]

instinctively tend to judge the latter more severely, harkening to nature's striving to eliminate biologically or psychologically defective individuals. Our tendency to such evil generating error is thus conditioned at the instinctual level.

It is also at this level that differences begin to occur between normal individuals, influencing the formation of their characters, world views, and attitudes. The primary differences are in the bio-psychical dynamism of this substratum; differences of content are secondary. For some people the sthenic[16] instinct supersedes psychology; for others, it easily relinquishes control to reason. It also appears that some people have a somewhat richer and more subtle instinctual endowment than others. Significant deficiencies in this heritage nevertheless occur in only a tiny percentage of the human population; and we perceive this to be qualitatively pathological. We shall have to pay closer attention to such anomalies, since they participate in that pathogenesis of evil which we would like to understand more fully.

A more subtle structure of effect is built upon our instinctual substratum, thanks to constant cooperation from the latter as well as familial and societal child-rearing practices. With time, this structure becomes a more easily observable component of our personality, within which it plays an integrative role. This higher effect is instrumental in linking us to society, which is why its correct development is a proper duty of pedagogues and constitutes one of the objects of a psychotherapist's efforts, if perceived to be abnormally formed. Both pedagogues and psychotherapists sometimes feel helpless, if this process of formation was influenced by a defective instinctual substratum.

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Thanks to memory, that phenomenon ever better described by psychology, but whose nature remains partly mysterious, man stores life-experiences and purposely acquired knowledge. There are extensive individual variations in regard to this capacity, its quality, and its contents. A young person also looks at the world differently from an old man endowed with a good memory. People with a good memory and a great deal of

[16] Relating to or marked by *sthenia*; strong, vigorous, or active. [Editor's note.]
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knowledge have a greater tendency to reach for the written data of collective memory in order to supplement their own.

This collected material constitutes the subject matter of the second psychological process, namely association; our understanding of its characteristics is constantly improving, although we have not yet been able to shed sufficient light upon its nurturance. In spite of, or maybe thanks to, the value judgments contributed to this question by psychologists and psychoanalysts, it appears that achieving a satisfactory synthetic understanding of the associative processes will not be possible unless and until we humbly decide to cross the boundaries of purely scientific comprehension.

Our reasoning faculties continue to develop throughout our entire active lives, thus, accurate judgmental abilities do not peak until our hair starts greying and the drive of instinct, emotion, and habit begins to abate. It is a collective product derived from an interaction between man and his environment, and from many generations' worth of creation and transmission. The environment may also have a destructive influence upon the development of our reasoning faculties. In its environment in particular, the human mind is contaminated by conversive thinking[17], which is the most common anomaly in this process. It is for this reason that the proper development of mind requires periods of solitary reflection on occasion.

Man has also developed a psychological function not found among animals. Only man can apprehend a certain quantity of material or abstract imaginings within his field of attention, inspecting them internally in order to effect further operations of the mind upon this material. This enables us to confront facts, affect constructive and technical operations, and predict future results. If the facts subjected to internal projection and inspection deal with man's own personality, man performs an act of introspection essential for monitoring the state of a hu-

[17] Conversive thinking: using terms but giving them opposing or twisted meanings. Examples: peacefulness = appeasement; freedom = license; initiative = arbitrariness; traditional = backward; rally = mob; efficiency = small-mindedness. Example: the words "peacefulness" and "appeasement" denote the same thing: a striving to establish peace, but have entirely different connotations which indicate the speaker's attitude toward this striving toward peace. [Editor's note.]

man personality and the meaning of his own behavior. This act of internal projection and inspection complements our consciousness; it characterizes no species other than the human. However, there is exceptionally wide divergence among individuals regarding the *capacity* for such mental acts. The efficiency of this mental function shows a somewhat low statistical correlation with general intelligence.

Thus, if we speak of man's general intelligence, we must take into account both its internal structure and the individual differences occurring at every level of this structure. The substratum of our intelligence, after all, contains nature's instinctual heritage of wisdom and error, giving rise to the basic intelligence of life experience. Superimposed upon this construct, thanks to memory and the associative capacity, is our ability to effect complex operations of thought, crowned by the act of internal projection, and to constantly improve their correctness. We are variously endowed with these capabilities, which makes for a mosaic of individually variegated talents.

Basic intelligence grows from this instinctual substratum under the influence of an amicable environment and a readily accessible compendium of human experience; it is intertwined with higher effect, enabling us to understand others and to intuit their psychological state by means of some naive realism. This conditions the development of moral reason.

This layer of our intelligence is widely distributed within society; the overwhelming majority of people have it, which is why we can so often admire the tact, the intuition, of social relationships, and sensible morality of people whose intellectual gifts are only average. We also see people with an outstanding intellect who lack these very natural values. As is the case with deficiencies in the instinctual substratum, the deficits of this basic structure of our intelligence frequently take on features we perceive as pathological.

The *distribution* of human intellectual capacity within societies is completely different, and its amplitude has the greatest scope. Highly gifted people constitute a tiny percentage of each population, and those with the highest quotient of intelligence constitute only a few per thousand. In spite of this, however, the latter play such a significant role in collective life that

any society attempting to prevent them from fulfilling their duty does so at its own peril. At the same time, individuals barely able to master simple arithmetic and the art of writing are, in the majority, normal people whose basic intelligence is often entirely adequate.

It is a universal law of nature that the higher a given species' psychological organization, the greater the psychological differences among individual units. Man is the most highly organized species; hence, these variations are the greatest. Both qualitatively and quantitatively, psychological differences occur in all structures of the human personality dealt with here, albeit in terms of necessary oversimplification. Profound psychological variegations may strike some as an injustice of nature, but they are her right and have meaning.

Nature's seeming injustice, alluded to above, is, in fact, a great gift to humanity, enabling human societies to develop their complex structures and to be highly creative at both the individual and collective level. Thanks to psychological variety, the creative potential of any society is many times higher than it could possibly be if our species were psychologically more homogeneous. Thanks to these variations, the societal structure implicit within can also develop. The fate of human societies depends upon the proper adjustment of individuals within this structure and upon the manner in which innate variations of talents are utilized.

Our experience teaches us that psychological differences among people are the cause of misunderstandings and problems. We can overcome these problems only if we *accept psychological differences as a law of nature and appreciate their creative value*. This would also enable us to gain an objective comprehension of man and human societies; unfortunately, it would also teach us that equality under the law is inequality under the law of nature.

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If we observe our human personality by consistently tracking psychological causation within, if we are able to exhaust the question to a sufficient degree, we shall come ever closer to phenomena whose biopsychological energy is very low, which begin to manifest themselves to us with certain characteristic
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subtlety. Discovering this phenomenon, we then attempt to track our associations particularly because we have exhausted the available analytical platform. Finally, we must admit to noticing something within us which is a result of supra-sensory causation. This path may be the most laborious of all, but it will nevertheless lead to the most material certainty regarding the existence of what all the major religious systems talk about. Attaining some small piece of truth via this path brings us to respect for some of the teachings of the ancients regarding the existence of something beyond the material universe.

If we thus wish to understand mankind, man as whole, without abandoning the laws of thought required by the objective language, we are finally forced to accept this reality, which is within each of us, whether normal or not, whether we have accepted it because we have been brought up that way, or have achieved such gnosis on our own, or whether we have rejected it for reasons of materialism or science. After all, invariabley, when we analyze negative psychological attitudes, we always discern an affirmation which has been repressed from the field of consciousness. As a consequence, the constant subconscious effort of denying concepts about existing things engenders a zeal to eliminate them in other people.

Trustfully opening our mind to perception of this reality is thus indispensable for someone whose duty is to understand other people, and is advisable for everyone else as well. Thanks to this, our mind is rendered free of internal tensions and stresses and can be liberated from its tendency to select and substitute information, including those areas which are more easily accessible to naturalistic comprehension.

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The human personality is unstable by its very nature, and a lifelong evolutionary process is the normal state of affairs. Some political and religious systems advocate slowing down this process or achieving excessive stability in our personalities, but these are unhealthy states from the point of view of psychology. If the evolution of a human personality or world view becomes frozen long and deeply enough, the condition enters the realm of psychopathology. The process of personality transformation reveals its meaning thanks to its own crea-
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tive nature which is based on the conscious acceptance of this creative changing as the natural course of events.

Our personalities also pass through temporary destructive periods as a result of various life events, especially if we undergo suffering or meet with situations or circumstances which are at variance with our prior experiences and imaginings. These so-called disintegrative stages are often unpleasant, although not necessarily so. A good dramatic work, for instance, enables us to experience a disintegrative state, simultaneously calming down the unpleasant components and furnishing creative ideas for a renewed reintegration of our own personalities. True theater therefore causes the condition known as catharsis.

A disintegrative state provokes us to mental efforts in attempts to overcome it in order to regain active homeostasis. Overcoming such states, in effect, correcting our errors and enriching our personalities, is a proper and creative process of reintegration, leading to a higher level of understanding and acceptance of the laws of life, to a better comprehension of self and others, and to a more highly developed sensitivity in interpersonal relationships. Our feelings also validate the successful achievement of a reintegrative state: the unpleasant conditions we have survived are endowed with meaning. Thus, the experience renders us better prepared to confront the next disintegrative situation.

If, however, we have proved unable to master the problems which occurred because our reflexes were too quick to repress and substitute the uncomfortable material from our consciousness, or for some similar reason, our personality undergoes retroactive egotization,[18] but it is not free of the sensation of failure. The results are devolutionary; the person becomes more difficult to get along with. If we cannot overcome such a disintegrative state because the causative circumstances were overpowering or because we lacked the information essential for constructive use, our organism reacts with a neurotic condition.

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The diagram of the human personality presented herein, summarized and simplified for reasons of necessity, makes us aware of how complex human beings are in their structure,

[18] Similar to narcissistic withdrawal. [Editor's note.]
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their changes, and their mental and spiritual lives. If we wish to create social sciences whose descriptions of our reality would be capable of enabling us to rely on them in practice, we must accept this complexity and make certain that it is sufficiently respected. Any attempt to substitute this basic knowledge with the help of oversimplifying schemes leads to loss of that indispensable convergence between our reasoning and the reality we are observing. It behooves us to reemphasize that using our natural language of psychological imaginations for this purpose cannot be a substitute for objective premises.

Similarly, it is extremely difficult for a psychologist to believe in the value of any social ideology based on simplified or even naive psychological premises. This applies to any ideology which attempts to over-simplify psychological reality, whether it be one utilized by a totalitarian system or, unfortunately, by democracy as well. People are different. Whatever is qualitatively different and remains in a state of permanent evolution cannot be equal.

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The above-mentioned statements about human nature apply to normal people, with a few exceptions. However, each society on earth contains a certain percentage of individuals, a relatively small but active minority, *who cannot be considered normal*.

We emphasize that here we are dealing with qualitative, not statistical, abnormality. Outstandingly intelligent persons are statistically abnormal, but they can be quite normal members of society from the qualitative point of view. We are going to be looking at individuals that are statistically small in number, but whose quality of difference is such that it can affect hundreds, thousands, even millions of other human beings in negative ways.

The individuals we wish to consider are people who reveal morbid[19] phenomena, and in whom mental deviations and anomalies of various qualities and intensities can be observed. Many such people are driven by internal anxieties: they search for unconventional paths of action and adjustment to life with a

[19] Diseased; caused by or altered by or manifesting disease or pathology. [Editor's note.]
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certain characteristic hyperactivity. In some cases, such activity can be pioneering and creative, which ensures societal tolerance for some of these individuals. Some psychiatrists, especially Germans, have praised such people as embodying the principal inspiration for the development of civilization; this is a damagingly unilateral view of reality. Laymen in the field of psychopathology frequently gain the impression that such persons represent some extraordinary talents. This very science, however, then goes on to explain that these individuals' hyperactivity and sense of being exceptional are derived from their drive to overcompensate for a feeling of some deficiency. This aberrant attitude results in the obscuration of the truth: that normal people are the richest of all.

The fourth chapter of the book contains a concise description of some of these anomalies, their causes, and the biological reality, selected in such a way as to facilitate comprehension of this work as a whole. Other data are distributed throughout many specialized works that will not be included here. However, we must consider the overall shape of our knowledge in this area, which is so basic to our understanding of, and practical solutions to, many difficult problems of social life, is unsatisfactory. Many scientists treat this area of science as being peripheral; others consider it "thankless" because it easily leads to misunderstandings with other specialists. As a consequence, various concepts and various semantic conventions emerge, and the totality of knowledge in this science is still characterized by an excessively *descriptive* nature. This book therefore encompasses efforts whose purpose was to bring to light the *causative* aspects of the descriptively known phenomena.

The pathological phenomena in question, usually of a sufficiently low intensity which can be more easily concealed from environmental opinion, merge without much difficulty into the eternal process of the genesis of evil, which later affects people, families, and entire societies. Later in this book, we shall learn that these pathological factors become indispensable components in a synthesis which results in widescale human suffering, and also that tracking their activities by means of

scientific control and social consciousness may prove to be an effective weapon against evil.

For the above reasons, this scope of psychopathological science represents an indispensable part of that objective language we have dealt with before. Ever-increasing accuracy in biological and psychological facts in this area is an essential precondition for an objective comprehension of many phenomena which become extremely onerous for societies, as well as for a modern solution to age-old problems. Biologists, physicians, and psychologists who have been struggling with these elusive and convoluted problems deserve assistance and encouragement from society, since their work will enable the future protection of people and nations from an evil whose causes we do not as yet sufficiently understand.

Society

Nature has designed man to be social, a state of affairs encoded early, on the instinctual level of our species as described above. Our minds and personalities could not possibly develop without contact and interaction with an ever-widening circle of people. Our mind receives input from others, whether consciously or unconsciously, in regard to matters of emotional and mental life, tradition and thought, by means of resonant sensitivity, identification, imitation, and by exchange of ideas, and permanent rules. The material we obtain in these ways is then transformed by our psyche in order to create a new human personality, one we call “our own”. However, our existence is contingent upon necessary links with those who lived before, those who presently make up our society, and those who shall exist in the future. Our existence only assumes meaning as a function of societal bonds; hedonistic isolation causes us to lose our selves.

It is man’s fate to actively cooperate in giving shape to the fate of society by two principal means: forming his individual and family life within it, and becoming active in the sum total of social affairs based on his – hopefully sufficient - comprehension of what needs to be done, what ought to be done, and whether or not he can do it. This requires an individual to develop two somewhat overlapping areas of knowledge about

things; his life depends on the quality of this development, as does his nation and humanity as a whole.

If, say, we observe a beehive with a painter's eye, we see what looks like a crowding throng of insects linked by their species-similarity. A beekeeper, however, tracks complicated laws encoded in every insect's instinct and in the collective instinct of the hive as well; that helps him understand how to cooperate with the laws of nature governing apiary society. The beehive is a higher-order organism; no individual bee can exist without it, and thus it submits to the absolute nature of its laws.

If we observe the throngs of people crowding the streets of some great human metropolis, we see what looks like individuals driven by their business and problems, pursuing some crumb of happiness. However, such an oversimplification of reality causes us to disregard the laws of social life which existed long before the metropolis ever did, and which will continue to exist long after huge cities are emptied of people and purpose. Loners in a crowd have a difficult time accepting that reality, which – for them - exists in only potential form, although they cannot perceive it directly.

In reality, accepting the laws of social life in all their complexity, even if we find initial difficulties in comprehending them, helps us to come, finally, to a certain level of understanding that we acquire by something akin to osmosis. Thanks to this comprehension, or even just an instinctive intuition of such laws, an individual is able to reach his goals and mature his personality in action. Thanks to sufficient intuition and comprehension of these conditions, a society is able to progress culturally and economically and to achieve political maturity.

The more we progress in this understanding, the more social doctrines strike us as primitive and psychologically naive, especially those based on the thoughts of thinkers living during the 18th and 19th centuries which were characterized by a dearth of psychological perception. The suggestive nature of these doctrines derives from their oversimplification of reality, something easily adapted and used in political propaganda. These doctrines and ideologies show their basic faults, in regard to the understanding of human personalities and differences among people, all rather clearly if viewed in the light of

our natural language of psychological concepts, and even more so in the light of objective language.

A psychologist's view of society, even if based only on professional experience, always places the human individual in the foreground; it then widens the perspective to include small groups, such as families, and finally societies and humanity as whole. We must then accept from the outset that an individual's fate is significantly dependent upon circumstance. When we gradually increase the scope of our observations, we also gain a greater pictorial specificity of causative links, and statistical data assume ever greater stability.

In order to describe the interdependence between someone's fate and personality, and the state of development of society, we must study the entire body of information collected in this area to date, adding a new work written in objective language. Herein I shall adduce only a few examples of such reasoning in order to open the door to questions presented in later chapters.

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Throughout the ages and in various cultures, the best pedagogues have understood the importance, regarding the formation of a culture and a person's character, of the scope of concepts describing psychological phenomena. The quality and richness of concepts and terminology[20] mastered by an individ-

[20] Łobaczewski's emphasis on language is very important. Semiotics is the study of language or any other symbol system that conveys meaning. One of the great philosophical discussions that has continued for centuries relates to that of the alphabet giver and "namer" of things. In the monotheistic world, Adam is, of course, the one we think of when we think of the "giving of names" to things. In terms of the study of Semiotics, the question is: did he name things based on what they were, in essence, or did he simply create a convention, and arbitrarily name them whatever appealed to him?
The theories of Semiotics propose that there are two levels, or "planes of articulation". At the level of any given language, such as Greek, English, Chinese, or whatever, there is what they call the "Expression plane" that consists of a lexicon, a phonology and syntax. In other words, the Expression Plane is the selection of words that belong to that language, the sounds that the selection of words produce, and the way they are arranged to convey meaning. That is the first plane. The second plane is called the Content Plane. This is the array of concepts that the language is capable of expressing. This last is rather important because, as we have all heard at least once in our lives, Eskimos have many words for snow while people who do not live in an
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ual and society, as well as the degree to which they approximate an objective world view, condition the development of our moral and social attitudes. The correctness of our understanding of self and others characterizes the components conditioning our decisions and choices, be they mundane or important, in our private lives and social activities.

The level and quality of a given society's psychological worldview is also a condition of realization of the full socio-psychological structure present as a potential in the psychological variety within our species. Only when we can understand a person in relation to his actual internal contents, not some substituted external label, can we help him along his path to proper adjustment to social life, which would be to his advantage and would also assist in the creation of a stable and creative structure of society.

Supported by a proper feel for, and understanding of, psychological qualities, such a structure would impart high social office to individuals possessing both full psychological normality, sufficient talent and specific preparation. The basic collective intelligence of the masses of people would then respect and support them.

And so, in such a society, the only pending problems to be resolved would be those matters so difficult as to overwhelm the natural language of concepts, however enriched and qualitatively ennobled.

However, there have always been "society pedagogues", less outstanding but more numerous, who have become fascinated by their own great ideas, which might, sometimes, even

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environment where snow and ice are the dominant features may only have one or two words for these phenomena.
So it is that the "Content Plane" of a language becomes crucial to what can be discussed in that language. In order for the sounds of speech to be meaningful, the words formed out of these sounds must have a meaning associated with them. In other words, the sounds relate to the Content. The Content Continuum represents the Universe or reality to which our words relate as we are capable of conceiving it.
Łobaczewski is rightly pointing out that the normal person (not to mention psychology as a whole, though to a lesser extent) has an extremely psychological vocabulary of limited understanding because the content continuum of understanding has been artificially truncated, repressed, or otherwise diminished. [Editor's note.]

be true, but are more often constricted or contain the taint of some hidden pathological thought processes. Such people have always striven to impose pedagogical methods which would impoverish and deform the development of individuals' and societies' psychological world view; they inflict permanent harm upon societies, depriving them of universally useful values. By claiming to act in the name of a more valuable idea, such pedagogues actually undermine the values they claim and open the door for destructive ideologies.

At the same time, as we have already mentioned, each society contains a small but active minority of persons with various deviant worldviews, especially in the areas treated above, which are caused either by psychological anomalies, to be discussed below, or by the long-term influence of such anomalies upon their psyches, especially during childhood. Such people later exert a pernicious influence upon the formative process of the psychological world view in society, whether by direct activity or by means of written or other transmission, especially if they engage in the service of some ideology or other.

Many causes which easily escape the notice of sociologists and political scientists can thus be broken down into either the development or involution of this factor, whose meaning for the life of society is as decisive as the quality of their language of psychological concepts.

Let us imagine that we want to analyze these processes: we would construct a sufficiently credible inventory method which would examine the contents and correctness of the area of world view in question. After subjecting the appropriate representative groups to such testing, we would then obtain indicators of that particular society's ability to understand psychological phenomena and dependencies within their country and other nations. This would simultaneously constitute the basic indicators of said society's talent for self-government and progress, as well as its ability to carry on a reasonable international policy. Such tests could provide an early warning system if such abilities were to deteriorate, in which case, it would be proper to make the appropriate efforts in the realm of social pedagogy. In extreme cases, it might be proper for those countries evaluating the problem to take more direct corrective ac-

tion, even to isolating the deteriorating country until the appropriate corrections are well under way.

Let as adduce another example of a congenial nature: the development of an adult human's gifts, skills, realistic thought, and natural psychological world view will be optimal where the level and quality of his education and the demands of his professional practice correspond to his individual talents. Achieving such a position provides personal, material, and moral advantages to him; society as whole also reaps benefits at the same time. Such a person would then perceive it as social justice in relation to himself.

If various circumstances combine, including a given society's deficient psychological world view, individual's are forced to exercise functions which do not make full use of his or her talents. When this happens, said person's productivity is no better, and often even worse, than that of a worker with satisfactory talents. Such an individual then feels cheated and inundated by duties which prevent him from achieving self-realization. His thoughts wander from his duties into a world of fantasy, or into matters which are of greater interest to him; in his daydream world, he is what he should and deserves to be. Such a person always knows if his social and professional adjustment has taken a downward direction; at the same time, however, if he fails to develop a healthy critical faculty concerning the upper limits of his own talents, his daydreams may "fix on" an unfair world where "all you need is power". Revolutionary and radical ideas find fertile soil among such people in downward social adaptations. It is in society's best interests to correct such conditions not only for better productivity, but to avoid tragedies.

Another type of individual, on the other hand, may achieve an important post because they belong to privileged social groups or organizations in power while their talents and skills are not sufficient for their duties, especially the more difficult problems. Such persons then avoid the problematic and dedicate themselves to minor matters quite ostentatiously. A component of histrionics appears in their conduct and tests indicate that their correctness of reasoning progressively deteriorates after only a few years' worth of such activities. In the face of

increasing pressures to perform at a level unattainable for them, and in fear of being discovered as incompetent, they begin to direct attacks against anyone with greater talent or skill, removing them from appropriate posts and playing an active role in degrading their social and professional adjustment. This, of course, engenders a feeling of injustice and can lead to the problems of the downwardly adapted individual as described above. Upwardly-adjusted people thus favor whip-cracking, totalitarian governments which would protect their positions.

Upward and downward social adjustments, as well the qualitatively improper ones, result in a waste of any society's basic capital, namely the talent pool of its members. This simultaneously leads to increasing dissatisfaction and tensions among individuals and social groups; any attempt to approach human talent and its productivity problematics as a purely private matter must therefore be considered dangerously naive. Development or involution in all areas of cultural, economic and political life depend on the extent to which this talent pool is properly utilized. *In the final analysis, it also determines whether there will be evolution or revolution.*

Technically speaking, it would be easier to construct appropriate methods that enable us to evaluate the correlations between individual talents and social adjustment in a given country, than to deal with the prior proposition of the development of psychological concepts. Conducting the proper tests would furnish us a valuable index that we might call "the social order indicator." The closer the figure to +1.0, the more likely the country in question would be to fulfill that basic precondition for social order and take the proper path in the direction of dynamic development. A low correlation would be an indication that social reform is needed. A near-zero or even negative correlation should be interpreted as a danger-sign that revolution is imminent. Revolutions in one country often cause manifold problems for other countries, so it is in the best interests of all countries to monitor such conditions.

The examples adduced above do not exhaust the question of causative factors influencing the creation of a social structure which would adequately correspond to the laws of nature. Our species-instinct level has already encoded the intuition that the

existence of society's internal structure, *based on psychological variations*, is necessary; it continues to develop alongside our basic intelligence, inspiring our healthy common sense. This explains why the most numerous part of populations, whose talents are near average, generally accepts its modest social position in any country as long as the position fulfills the indispensable requirements of proper social adjustment and guarantees an equitable way of life no matter at what level of society the individual finds their proper fit.

This average majority accepts and respects the social role of people whose talents and education are superior, as long as they occupy appropriate positions within the social structure. The same people, however, will react with criticism, disrespect, and even contempt, whenever someone as average as themselves compensates for his deficiencies by flaunting an upwardly-adjusted position. The judgments pronounced by this sphere of average but sensible people can often be highly accurate, which can and should be all the more remarkable if we take into account that said people could not possibly have had sufficient knowledge of many of the actual problems, be they scientific, technical, or economic.[21]

An experienced politician can rarely assume that the difficulties in the areas of economics, defense, or international policy will be fully understand by his constituency. However, he can and should assume that his own comprehension of human matters, and anything having to do with interpersonal relations within said structure, will find an echo in this same majority of his society's members. These facts *partially* justify the idea of democracy, especially if a particular country has historically had such a tradition, the social structure is well developed, and the level of education is adequate. Nevertheless, they do not represent psychological data sufficient to raise democracy to the level of a moral criterion in politics. A democracy composed of individuals of inadequate psychological knowledge can only devolve.

[21] Very often false opinion polls are used to attempt to manipulate a society's perception of its officials. This never works for very long as, eventually, incompetence is revealed to all. [Editor's note.]

The same politician should be conscious of the fact that society contains people who already carry the psychological results of social maladjustment. Some of these individuals attempt to protect positions for which their skills are not commensurate, while others fight to be allowed to use their talents. Governing a country becomes increasingly difficult when such battles begin to eclipse other important needs. That is why the *creation of a fair social structure continues to be a basic precondition for social order* and the liberation of creative values. It also explains why the propriety and productivity of a structure-creation process constitute a criterion for a good political system.

Politicians should also be aware that in each society there are people whose basic intelligence, natural psychological world view, and moral reasoning have developed improperly. Some of these persons contain the cause within themselves, others were subjected to psychologically abnormal people as children. Such individuals' comprehension of social and moral questions is different, both from the natural and from the objective viewpoint; they constitute a destructive factor for the development of society's psychological concepts, social structure, and internal bonds.

At the same time, such people easily interpenetrate the social structure with a ramified[22] network of mutual pathological conspiracies poorly connected to the main social structure. These people and their networks participate in the genesis of that evil which spares no nation. This substructure gives birth to dreams of obtaining power and imposing one's will upon society, and is quite often actually brought about in various countries, and during historical times as well. It is for this reason that a significant portion of our consideration shall be devoted to an understanding of this age-old and dangerous source of problems.

Some countries with a non-homogeneous population manifest further factors which operate destructively upon the formation of social structure and the permanent developmental proc-

[22] Showing one or more branches. In mathematics, ramification is a geometric term used for "branching out". It is also used from the opposite perspective (branches coming together). [Editor's note.]

esses of a society's psychological world view. Primarily among these are the racial, ethnic, and cultural differences existing in virtually every conquest-engendered nation. Memories of former sufferings and contempt for the vanquished continue to divide the population for centuries. It is possible to overcome these difficulties if understanding and goodwill prevail throughout several generations.

Differences in religious beliefs and the moral convictions related thereto continue to cause problems, albeit less dangerous than the above, *unless aggravated by some doctrine of intolerance or superiority* of one faith above others. The creation of a social structure whose links are patriotic and supra-religious has, after all, been demonstrated as possible.

All these difficulties become extremely destructive if a social or religious group, in keeping with its doctrine, demands that its members be accorded positions which are in fact upward-adjusted with relation to these people's true talents.

A just social structure woven of individually adjusted persons, i.e. creative and dynamic as a whole, can only take shape if this process is subjected to its natural laws rather than some conceptual doctrines. It benefits society as a whole for each individual to be able to find his own way to self-realization with assistance from a society which understands these laws, individual interests and the common good.

One obstacle to the development of a society's psychological world view, the building of a healthy societal structure, and the institution of proper forms for governing the nation, would appear to be the enormous populations and vast distances of giant countries. It is just precisely these nations which give rise to the greatest ethnic and cultural variations. In a vast spreading land containing hundreds of millions of people, individuals lack the support of a familiar homeland and feel powerless to exert an effect upon matters of high politics. The structure of society becomes lost in wide-open spaces. What remains is narrow, generally familial, links.

At the same time, governing such a country creates its own unavoidable problems: giants suffer from what could be called permanent macropathy (giant sickness), since the principal authorities are far away from any individual or local matters.

The main symptom is the proliferation of regulations required for administration; they may appear proper in the capital but are often meaningless in outlying districts or when applied to individual matters. Officials are forced to follow regulations blindly; the scope of using their human reason and differentiating real situations becomes very narrow indeed. Such behavioral procedures have an impact upon the society, which also starts to think regulations instead of practical and psychological reality. The psychological world view, which constitutes the basic factor in cultural development and activates social life, thus becomes involuted.

It thus behooves us to ask: Is good government possible? *Are giant countries capable of sustaining social and cultural evolution?* It would appear, rather, that the best candidates for development are those countries whose populations number between ten and twenty million, and where personal bonds among citizens, and between citizens and their authorities, still safeguard correct psychological differentiation and natural relationships. Overly large countries should be divided into smaller organisms enjoying considerable autonomy, especially as regards cultural and economic matters; they could afford their citizens a feeling of homeland within which their personalities could develop and mature.

If someone asked me what should be done to heal the United States of America, a country which manifests symptoms of macropathy, *inter alia*, I would advise subdividing that vast nation into thirteen states--just like the original ones, except correspondingly larger and with more natural boundaries. Such states should then be given considerable autonomy. That would afford citizens a feeling of homeland, albeit a smaller one, and liberate the motivations of local patriotism and rivalry among such states. This would, in turn, facilitate solutions to other problems with a different origin.

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Society is not an organism subordinating every cell to the good of the whole; neither is it a colony of insects, where the collective instinct acts like a dictator. However, it should also avoid being a compendium of egocentric individuals linked
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purely by economic interests and legal and formal organizations.

Any society is a socio-psychological structure woven of individuals whose psychological organization is the highest, and thus the most variegated. A significant scope of man's individual freedom derives from this state of affairs and subsists in an extremely complicated relationship to his manifold psychological dependencies and duties, with regard to this collective whole.

Isolating an individual's personal interest as if it were at war with collective interests is pure speculation which radically oversimplifies real conditions instead of tracking their complex nature. Asking questions based on such schemes is logically defective, since it contains erroneous suggestions.

In reality, many ostensibly contradictory interests, such as individual vs. collective or those of various social groups and substructures, could be reconciled if we could be guided by a sufficiently penetrating understanding of the good of man and society, and if we could overcome the operations of emotions as well as some more or less primitive doctrines. Such reconciliation, however, requires transferring the human and social problems in question to a higher level of understanding and acceptance of the natural laws of life. At this level, even the most difficult problems turn out to have a solution, since they invariably derive from the same insidious operations of psychopathological phenomena. We shall deal with this question toward the end of this book.

A colony of insects, no matter how well-organized socially, is doomed to extinction whenever its collective instinct continues to operate according to the psychogenetic code, although the biological meaning has disappeared. If, for instance, a queen bee does not affect her nuptial flight in time because the weather has been particularly bad, she begins laying unfertilized eggs which will hatch nothing but drones. The bees continue to defend their queen, as required by their instinct; of course, and when the worker bees die out the hive becomes extinct.

At that point, only a "higher authority" in the shape of a beekeeper can save such a hive. He must find and destroy the

drone queen and insinuate a healthy fertilized queen into the hive along with a few of her young workers. A net is required for a few days to protect such a queen and her providers from being stung by those bees loyal to the old queen. Then the hive instinct accepts the new one. The apiarist generally suffers a few painful stings in the process.

The following question derives from the above comparison: Can the human hive inhabiting our globe achieve sufficient comprehension of macrosocial pathological phenomenon which is so dangerous, abhorrent, and fascinating at the same time, before it is too late? At present, our individual and collective instincts and our natural psychological and moral world view cannot furnish all the answers upon which to base skillful counteractive measures.

Those fair-minded people who preach that all we have left is to trust in the "Great Apiarist in the sky" and a return to His commandments are glimpsing a general truth, but they also tend to trivialize particular truths, especially the naturalistic ones. It is the latter which constitute a basis for comprehending phenomena and targeting practical action. The laws of nature have made us very different from one another. Thanks to his individual characteristics, exceptional life-circumstances, and scientific effort, man may have achieved some mastery of the art of objectively comprehending the phenomena of the above-mentioned type, but we must underscore that this could only occur because it was in accordance with the laws of nature.

If societies and their wise people are able to accept an objective understanding of social and sociopathological phenomena, overcoming the emotionalism and egotism of the natural world view for this purpose, they shall find a means of action based on an understanding of the essence of the phenomena. It will then become evident that a proper vaccine or treatment can be found for each of the diseases scourging the earth in the form of major or minor social epidemics.

Just as a sailor possessing an accurate nautical map enjoys greater freedom of course-selection and maneuvering amid islands and bays, a person endowed with a better comprehension of self, other people, and the complex interdependencies of social life becomes more independent of the various circum-

stances of life and better able to overcome situations which are difficult to understand. At the same time, such improved knowledge makes an individual more liable to accept his duties toward society and to subordinate himself to the discipline which arises as a corollary. Better informed societies also achieve internal order and criteria for collective efforts. This book is dedicated to reinforcing this knowledge by means of a naturalistic understanding of phenomena, something heretofore comprehended only by means of excessively moralistic categories of the natural world view.

In a wider perspective, a constantly improving grasp of the laws governing social life, and its atypical secluded recesses, must lead us to reflect upon the failings and deficiencies of those social doctrines expounded to date, which were based on an extremely primitive understanding of these laws and phenomena. The distance is not far between such considerations and a better understanding of the operations of these dependencies in former and existing social systems; the same applies to substantive critiques thereof. A new idea is about to be born based upon this ever-deepening comprehension of natural laws, namely the building of a new social system for nations.

Such a system would be better than any of its predecessors. Building it is possible and necessary, not just some vague futuristic vision. After all, a whole series of countries is now dominated by conditions which have destroyed the structural forms worked out by history and replaced them with social systems inimical to creative functioning, systems which can only survive by means of force. We are thus confronted with a great construction project demanding wide-ranging and well-organized work. The earlier we undertake the job, the more time we will have to carry it out.

CHAPTER III

THE HYSTEROIDAL CYCLE

Ever since human societies and civilizations have been created on our globe, people have longed for happy times full of tranquility and justice, which would have allowed everyone to herd his sheep in peace, search for fertile valleys, plow the earth, dig for treasures, or build houses and palaces. Man desires peace so as to enjoy the benefits accumulated by earlier generations and to proudly observe the growth of future ones he has begotten. Sipping wine or mead in the meantime would be nice. He would like to wander about, becoming familiar with other lands and people, or enjoy the star-studded sky of the south, the colors of nature, and the faces and costumes of women. He would also like to give free rein to his imagination and immortalize his name in works of art, whether sculptured in marble or eternalized in myth and poetry.

From time immemorial, then, man has dreamed of a life in which the measured effort of mind and muscle would be punctuated by well-deserved rest. He would like to learn nature's laws so as to dominate her and take advantage of her gifts. Man enlisted the natural power of animals in order to make his dreams come true, and when this did not meet his needs, he turned to his own kind for this purpose, in part depriving other humans of their humanity simply because he was more powerful.

Dreams of a happy and peaceful life thus gave rise to force over others, a force which depraves the mind of its user. That is

why man's dreams of happiness have not come true throughout history. This hedonistic view of "happiness" contains the seeds of misery and feed the eternal cycle whereby good times give birth to bad times, which in turn cause the suffering and mental effort which produce experience, good sense, moderation, and a certain amount of psychological knowledge, all virtues which serve to rebuild more felicitous conditions of existence.

During good times, people progressively lose sight of the need for profound reflection, introspection, knowledge of others, and an understanding of life's complicated laws. Is it worth pondering the properties of human nature and man's flawed personality, whether one's own or someone else's? Can we understand the creative meaning of suffering we have not undergone ourselves, instead of taking the easy way out and blaming the victim? Any excess mental effort seems like pointless labor if life's joys appear to be available for the taking. A clever, liberal, and merry individual is a good sport; a more farsighted person predicting dire results becomes a wet-blanket killjoy.

Perception of the truth about the real environment, especially an understanding of the human personality and its values, ceases to be a virtue during the so-called "happy" times; thoughtful doubters are decried as meddlers who cannot leave well enough alone. This, in turn, leads to an impoverishment of psychological knowledge, the capacity of differentiating the properties of human nature and personality, and the ability to mold minds creatively. The cult of power thus supplants those mental values so essential for maintaining law and order by peaceful means. A nation's enrichment or involution regarding its psychological world view could be considered an indicator of whether its future will be good or bad.

During "good" times, the search for truth becomes uncomfortable because it reveals inconvenient facts. It is better to think about easier and more pleasant things. Unconscious elimination of data which are, or appear to be, inexpedient gradually turns into habit, and then becomes a custom accepted by society at large. The problem is that any thought process based on such truncated information cannot possibly give rise to correct conclusions; it further leads to subconscious substitu-

tion of inconvenient premises by more convenient ones, thereby approaching the boundaries of psychopathology.

Such contented periods for one group of people - often rooted in some injustice to other people or nations - start to strangle the capacity for individual and societal consciousness; subconscious factors take over a decisive role in life. Such a society, already infected by the hysteroidal[23] state, considers any perception of uncomfortable truth to be a sign of "ill-breeding". J. G. Herder's[24] iceberg is drowned in a sea of falsified unconsciousness; only the tip of the iceberg is visible above the waves of life. Catastrophe waits in the wings. In such times, the capacity for logical and disciplined thought, born of necessity during difficult times, begins to fade. When communities lose the capacity for psychological reason and moral criticism, the processes of the generation of evil are intensified at every social scale, whether individual or macrosocial, until everything reverts to "bad" times.

We already know that every society contains a certain percentage of people carrying psychological deviations caused by various inherited or acquired factors which produce anomalies in perception, thought, and character. Many such people attempt to impart meaning to their deviant lives by means of social hyperactivity. They create their own myths and ideologies of overcompensation and have the tendency to egotistically insinuate to others that their own deviant perceptions and the resulting goals and ideas are superior.

When a few generations' worth of "good-time" insouciance results in societal deficit regarding psychological skill and moral criticism, this paves the way for pathological plotters,

[23] Hysteria is a diagnostic label applied to a state of mind, one of unmanageable fear or emotional excesses. Here it is being used to describe "fear of truth" or fear of thinking about unpleasant things so as to not "rock the boat" of current contentment. [Editor's note.]

[24] Johann Gottfried Herder (1744-1803), a theologian by training and profession, greatly influenced German letters with his literary criticism and his philosophy of history. Along with W. Goethe and Schiller, he made Weimar the seat of German neohumanism. His analogy of national cultures as organic beings had an enormous impact on modern historical consciousness. Nations, he argued, possessed not only the phases of youth, maturity, and decline but also singular, incomparable worth. His mixture of anthropology and history was characteristic of the age. [Editor's note.]

snake-charmers, and even more primitive impostors to act and merge into the processes of the origination of evil. They are essential factors in its synthesis. In the next chapter I shall attempt to persuade my readers that the participation of pathological factors, so underrated by the social sciences, is a common phenomenon in the processes of the origin of evil.

Those times which many people later recall as the "good old days" thus provide fertile soil for future tragedy because of the progressive devolution of moral, intellectual, and personality values which give rise to Rasputin-like eras.

The above is a sketch of the causative understanding of reality which in no way contradicts a teleological[25] perception of the sense of causality. Bad times are not merely the result of hedonistic regression to the past; they have a historical purpose to fulfill.

Suffering, effort, and mental activity during times of imminent bitterness lead to a progressive, generally heightened, regeneration of lost values, which results in human progress. Unfortunately, we still lack a sufficiently exhaustive philosophical grasp of this interdependence of causality and teleology regarding occurrences. It seems that prophets were more clear-sighted, in the light of the laws of creation, than philosophers such as E. S. Russell[26], R. B. Braithwaite[27], G. Sommerhoff[28], and others who pondered this question.

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[25] *Teleology* is the supposition that there is design, purpose, directive principle, or finality in the works and processes of nature, and the philosophical study of that purpose. [Editor's note.]

[26] Russell, E.S. 1916. *Form and Function: A Contribution to the History of Animal Morphology*. London: Murray. [Editor's note.]

[27] Braithwaite, R.B. (1900-1990): British philosopher best known for his theories in the philosophy of science and in moral and religious philosophy. Braithwaite's work in the philosophy of the physical sciences was important for his theories on the nature of scientific inductive reasoning and the use of models, as well as on the use of probabilistic laws. He also applied his scientific background to his studies of moral and religious philosophy, particularly in the application of mathematical game theory. In his book *Theory of Games as a Tool for the Moral Philosopher* (1955), he demonstrated the ways in which game theory could be used to arrive at moral choices and ethical decisions. His classic work was *Scientific Explanation: A Study of Theory, Probability and Law in Science* (1953), on the methodology of natural science. [Editor's note.]

[28] G. Sommerhoff, *Analytical Biology* (O.U.P., 1950). [Editor's note.]

When bad times arrive and people are overwhelmed by an excess of evil, they must gather all their physical and mental strength to fight for existence and protect human reason. The search for some way out of the difficulties and dangers rekindles long-buried powers of discretion. Such people have the initial tendency to rely on force in order to counteract the threat; they may, for instance, become "trigger-happy" or dependent upon armies.

Slowly and laboriously, however, they discover the advantages conferred by mental effort; improved understanding of the psychological situation in particular, better differentiation of human characters and personalities, and, finally, comprehension of one's adversaries. During such times, virtues which former generations relegated to literary motifs regain their real and useful substance and become prized for their value. A wise person capable of furnishing sound advice is highly respected.

How astonishingly similar were the philosophies of Socrates and Confucius, those half-legendary thinkers who, albeit near-contemporaries, resided at opposite ends of the great continent. Both lived during evil, bloody times and adumbrated a method for conquering evil, especially regarding perception of the laws of life and knowledge of human nature. They searched for criteria of moral values within human nature and considered knowledge and understanding to be virtues. Both men, however, heard the same wordless internal Voice warning those embarking upon important moral questions: "Socrates, do not do this". That is why their efforts and sacrifices constitute permanent assistance in the battle against evil.

Difficult and laborious times give rise to values which finally conquer evil and produce better times. The succinct and accurate analysis of phenomena, made possible thanks to the conquest of the expendable emotions and egotism characterizing self-satisfied people, opens the door to causative behavior, particularly in the areas of philosophical, psychological, and moral reflection; this tips the scale to the advantage of goodness. If these values were totally incorporated into humankind's cultural heritage, they could sufficiently protect nations from the next era of errors and distortions. However, the collective memory is impermanent and particularly liable to re-

move a philosopher and his work from his context, namely his time and place and the goals which he served.

Whenever an experienced person finds a moment of relative peace after a difficult and painful effort, his mind is free to reflect unencumbered by the expendable emotions and outdated attitudes of the past, but aided by the cognizance of bygone years. He thus comes closer to an objective understanding of phenomena and a view of actual causative links, including such links which cannot be understood within the framework of natural language. He thus meditates upon an ever-expanding circle of general laws while contemplating the meaning of those former occurrences which separated the periods of history. We reach for ancient precepts because we understand them better; they make it easier for us to understand both the genesis and the creative meaning of unhappy times.

The cycle of happy, peaceful times favors a narrowing of the world view and an increase in egotism; societies become subject to progressive hysteria and to that final stage, descriptively known to historians, which finally produces times of despondency and confusion, that have lasted for millennia and continue to do so. The recession of mind and personality which is a feature of ostensibly happy times varies from one nation to another; thus some countries manage to survive the results of such crises with minor losses, whereas others lose nations and empires. Geopolitical factors have also played a decisive role.

The psychological features of such crises doubtless bear the stamp of the time and of the civilization in question, but one common denominator must have been an exacerbation of society's hysterical condition. This deviation or, better yet, formative deficiency of character, is a perennial sickness of societies, especially the privileged elites. The existence of exaggerated individual cases, especially such characterized as clinical, is an offshoot of the level of social hysteria, quite frequently correlated with some additional causes such as carriers of minor lesions of brain tissue. Quantitatively and qualitatively, these individuals may serve to reveal and evaluate such times, as indicated in history's *Book of San Michele*[29]. From the perspec-

[29] Axel Munthe, (1857-1949) physician, psychiatrist, and writer, was born in Oskarshamn, Sweden. He was educated at the University of Uppsala and at

tive of historical time, it would be harder to examine the regression of the ability and correctness of reasoning or the intensity of "Austrian talk", although these approximate the crux of the matter better and more directly.

In spite of above-mentioned qualitative differences, the duration of these time-cycles tends to be similar. If we assume that the extreme of European hysteria occurred around 1900 and returns not quite every two centuries, we find similar conditions. Such cyclical isochronicity may embrace a civilization and cross into neighboring countries, but it would not swim oceans or penetrate into faraway and far different civilizations.

When the First World War broke out, young officers danced and sang on the streets of Vienna: "*Krieg, Krieg, Krieg! Es wird ein schoener Krieg* ...". While visiting Upper Austria in 1978, I decided to drop in on the local parson, who was in his seventies by then. When I told him about myself, I suddenly realized he thought I was lying and inventing pretty stories. He subjected my statements to psychological analysis, based on this unassailable assumption and attempted to convince me that his morals were lofty. When I complained to a friend of mine about this, he was amused: "As a psychologist, you were extremely lucky to catch the survival of authentic Austrian talk (*die oesterreichische Rede*). We young ones have been incapable of demonstrating it to you even if we wanted to simulate it."

In the European languages, "Austrian talk" has become the common descriptive term for paralogistic[30] discourse. Many people using this term nowadays are unaware of its origin. Within the context of maximum hysterical intensity in Europe

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Montpellier in Paris where he received his M.D. He studied the work of the French neurologist Jean Martin Charcot and used hypnosis in his own work with the physical and psychological symptoms of his patients. He later became physician to the Swedish Royal family. He became known as "the modern St. Francis of Assissi" because he financed sanctuaries for birds. As a writer Munthe recounted his own experiences as a physician and psychiatrist. He is most famous for the autobiographical work *The Story of San Michele* which was published in 1929. [Editor's note.]

[30] *Paralogism*: n. illogical or fallacious deduction. paralogical, paralogistic, a. paralogize, v.i. be illogical; draw unwarranted conclusions. paralogist, n. [Editor's note.]

at the time, the authentic article represented a typical product of conversive thinking: subconscious selection and substitution of data leading to chronic avoidance of the crux of the matter. In the same manner, the reflex assumption that every speaker is lying is an indication of the hysterical anti-culture of mendacity, within which telling the truth becomes "immoral".

That era of hysterical regression gave birth to the great war and the great revolution which extended into Fascism, Hitlerism, and the tragedy of the Second World War. It also produced the macrosocial phenomenon whose deviant character became superimposed upon this cycle, screening and destroying its nature. Contemporary Europe is heading for the opposite extreme of this historical sine curve. We could thus assume that the beginning of the next century will produce an era of optimal capability and correctness of reason, thus leading to many new values in all realms of human discovery and creativity. We can also foresee that realistic psychological understanding and spiritual enrichment will be features of this era.

At the same time, America, especially the U.S.A., has reached a nadir for the first time in its short history. Grey-haired Europeans living in the U.S. today are struck by the similarity between these phenomena and the ones dominating Europe at the times of their youth. The emotionalism dominating individual, collective and political life, as well as the subconscious selection and substitution of data in reasoning, are impoverishing the development of a psychological world view and leading to individual and national egotism. The mania for taking offense at the drop of a hat provokes constant retaliation, taking advantage of hyper-irritability and hypo-criticality on the part of others.[31] This can be considered analogous to the European dueling mania of those times. People fortunate enough to achieve a position higher than someone else are contemptuous of their supposed inferiors in a way highly reminiscent of czarist Russian customs. Turn-of-the-century Freudian psychology finds fertile soil in this country because of the similarity in social and psychological conditions.

America's psychological recession drags in its wake an impaired socio-professional adaptation of this country's people,

[31] The litigious nature of Americans is known the world over. [Editor's note.]

leading to a waste of human talent and an involution of societal structure. If we were to calculate this country's adaptation correlation index, as suggested in the prior chapter, it would probably be lower than the great majority of the free and civilized nations of this world, and possibly lower than some countries which have lost their freedom.

A highly talented individual in the USA finds it ever more difficult to fight his way through to self-realization and a socially creative position. Universities, politics, and businesses ever more frequently demonstrate a united front of relatively untalented persons and even incompetent persons. The word "overeducated" is heard more and more often. Such "overqualified" individuals finally hide out in some foundation laboratory where they are allowed to earn the Nobel prize as long as they don't do anything really useful. In the meantime, the country as whole suffers due to a deficit in the inspirational role of highly gifted individuals.

As a result, America is stifling progress in all areas of life, from culture to technology and economics, not excluding political incompetence. When linked to other deficiencies, an egotist's incapability of understanding other people and nations leads to political error and the scapegoating of outsiders. Slamming the brakes on the evolution of political structures and social institutions increases both administrative inertia and discontent on the part of its victims.

We should realize that the most dramatic social difficulties and tensions occur at least ten years after the first observable indications of having emerged from a psychological crisis. Being a sequel, they also constitute a delayed reaction to the cause or are stimulated by the same psychological activation process. The time span for effective countermeasures is thus rather limited.

Is Europe entitled to look down on America for suffering from the same sickness the former has succumbed to several times in the past? Is America's feeling of superiority toward Europe derived from these past events and their inhuman and tragic results? If so, is this attitude anything more than a harmfless anachronism? It would be most useful if the European nations took advantage of their historical experience and more

modern psychological knowledge so as to help America most effectively.

East Central Europe, now under Soviet domination,[32] is part of the European cycle, albeit somewhat delayed; the same applies to the Soviet empire, especially to the European portion. There, however, tracking these changes and isolating them from more dramatic phenomena eludes the possibilities of observation, even if it is only a matter of methodology. Even there, however, there is progressive growth in the grass-roots resistance of the regenerative power of healthy common sense. Year by year, the dominant system feels weaker vis-a-vis these organic transformations. May we add to this a phenomenon the West finds totally incomprehensible, and which shall be discussed in greater detail: namely, the growing specific, practical knowledge about the governing reality within countries whose regimes are similar. This facilitates individual resistance and a reconstruction of social links. Such processes shall, in the final analysis, produce a watershed situation, although it will probably not be a bloody counter-revolution.

The question suggests itself: Will the time ever come when this eternal cycle rendering the nations almost helpless can be conquered? Can countries permanently maintain their creative and critical activities at a consistently high level? Our era contains many exceptional moments; our contemporary Macbeth witches' cauldron holds not only poisonous ingredients, but also progress and understanding such as humanity has not seen in millennia.

Upbeat economists point out that humanity has gained a powerful slave in the form of electric energy and that war, conquest, and subjugation of other countries is becoming increasingly unprofitable in the long run. Unfortunately, as we shall see later in this work, nations can be pushed into economically irrational desires and actions by other motives whose character is meta-economic. That is why overcoming these other causes and phenomena which give rise to evil is a difficult, albeit at least theoretically attainable, task. However, in order to master it, we must understand the nature and dynamics of said phe-

[32] At the time of writing, 1984.

nomena: an old principle of medicine that I will repeat again and again is: "*Ignota, nulla curatio morbi.*"

One accomplishment of modern science, contributing to the destruction of these eternal cycles, is the development of communication systems which have linked our globe into one huge "village". The time cycles sketched herein used to run their course almost independently in various civilizations at different geographical locations. Their phases neither were, nor are, synchronized. We can assume that the American phase lags 80 years behind the European. When the world becomes an interrelated structure from the viewpoint of communicating both information and news, different social contents and opinions caused by unlike phases of said cycles, *inter alia*, will overflow all boundaries and information security systems. This will give rise to pressures which can change the causative dependencies herein. A more plastic psychological situation thus emerges, which increases the possibilities for pinpointed action based on an understanding of the phenomena.

At the same time, in spite of many difficulties of a scientific, social and political nature, we see the development of a new community of factors which may eventually contribute to the liberation of mankind from the effects of uncomprehended historical causation. The development of science, whose final goal is a better understanding of man and the laws of social life, could, in the long run, cause public opinion to accept the essential knowledge about human nature and the development of the human personality, which will enable the harmful processes to be controlled. Some forms of international cooperation and supervision will be needed for this.

The development of human personality and its capacity for proper thinking and accurate comprehension of reality entails a certain amount of risk and demands overcoming comfortable laziness and applying the efforts of special scientific work under conditions quite different from those under which we have been raised.

Under such conditions, an egotistic personality, accustomed to a comfortably narrow environment, superficial thinking, and uncontrolled emotionalism, will experience very favorable changes, which cannot be induced by anything else. Specially

altered conditions will cause such a personality to begin disintegrating, thus giving rise to intellectual and cognitive efforts and moral reflection.

One example of such a program of experience is the American Peace Corps. Young people travel to many poor developing countries in order to live and work there, often under primitive conditions. They learn to understand other nations and customs, and their egotism decreases. Their world view develops and becomes more realistic. They thus lose the characteristic defects of the modern American character.

In order to overcome something whose origin is shrouded in the mists of time immemorial, we often feel we must battle the ever-turning windmills of history. However, the end goal of such effort is the possibility that an objective understanding of human nature and its eternal weaknesses, plus the resulting transformation of societal psychology, may enable us effectively to counteract or prevent the destructive and tragic results sometime in the not too distant future.

Our times are exceptional, and suffering now gives rise to better comprehension than it did centuries ago. This understanding and knowledge fit better into the total picture, since they are based on objective data. Such a view therefore becomes realistic, and people and problems mature in action. Such action should not be limited to theoretical contemplations, but rather, acquire organization and form.

In order to facilitate this, let us consider the selected questions and the draft of a new scientific discipline which would study evil, discovering its factors of genesis, insufficiently understood properties, and weak spots, thereby outlining new possibilities to counteract the origin of human suffering.

CHAPTER IV

PONEROLOGY

Ever since ancient times, philosophers and religious thinkers representing various attitudes in different cultures have been searching for the truth regarding moral values, attempting to find criteria for what is right, and what constitutes good advice. They have described the virtues of human character at length and suggested these be acquired. They have created a heritage containing centuries of experience and reflection. In spite of the obvious differences of originating cultures and attitudes, even though they worked in widely divergent times and places, the similarity, or complementary nature, of the conclusions reached by famous ancient philosophers are striking. It demonstrates that whatever is valuable is conditioned and caused by the laws of nature acting upon the personalities of both individual human beings and collective societies.

It is equally thought-provoking to see how relatively little has been said about the opposite side of the coin; the nature, causes, and genesis of evil. These matters are usually cloaked *behind* the above generalized conclusions with a certain amount of secrecy. Such a state of affairs can be partially ascribed to the social conditions and historical circumstances under which these thinkers worked; their modus operandi may have been dictated at least in part by personal fate, inherited traditions, or even prudishness. After all, justice and virtue are the opposites of force and perversity; the same applies to truthfulness vs. mendacity, similarly like health is the opposite of an

illness. It is also possible that whatever they thought or said about the true nature of evil was later expunged and hidden by those very forces they sought to expose.

The character and genesis of evil thus remained hidden in discreet shadows, leaving it to literature to deal with the subject in highly expressive language. But, expressive though the literary language might be, it has never reached the primeval source of the phenomena. A certain cognitive space remained as an uninvestigated thicket of moral questions which resist understanding and philosophical generalizations.

Present-day philosophers developing meta-ethics are trying to push on along the elastic space leading to an analysis of the language of ethics, contributing bits and pieces toward eliminating the imperfections and habits of natural conceptual language. Penetrating this ever-mysterious nucleus is highly tempting to a scientist.

At the same time, active practitioners in social life and normal people searching for their way are significantly conditioned by their trust in certain authorities. Eternal temptations such as trivializing insufficiently-proven moral values or disloyally taking advantage of naive human respect for them, find no adequate counterweight within a rational understanding of reality.

If physicians behaved like ethicists, i.e. relegated to the shadow of their personal experience relatively un-esthetic disease phenomena because they were primarily interested in studying questions of physical and mental hygiene, there would be no such thing as modern medicine. Even the roots of this health-maintenance science would be hidden in similar shadows. In spite of the fact that the theory of hygiene has been linked to medicine since its ancient beginnings, physicians were correct in their emphasis upon studying disease above all. They risked their own health and made sacrifices in order to discover the causes and biological properties of illnesses and, afterwards, to understand the patho-dynamics of the courses of these illnesses. A comprehension of the nature of a disease, and the course it runs, after all, enables the proper curative means to be elaborated.

While studying an organisms' ability to fight off disease, scientists invented vaccination, which allows organisms to become resistant to an illness without passing through it in its full-blown manifestation. Thanks to this, medicine conquers and prevents phenomena which, in its scope of activity, are considered a type of evil.

The question thus arises: could some analogous *modus operandi* not be used to study the causes and genesis of other kinds of evil scourging human individuals, families, and societies, in spite of the fact that they appear even more insulting to our moral feelings than do diseases? Experience has taught the author that evil is similar to disease in nature, although possibly more complex and elusive to our understanding. Its genesis reveals many factors, pathological, especially psychopathological, in character, whose essence medicine and psychology have already studied, or whose understanding demands further investigation in these realms.

Parallel to the traditional approach, problems commonly perceived to be moral may also be treated on the basis of data provided by biology, medicine, and psychology, as factors of this kind are simultaneously present in the question as a whole. Experience teaches us that a comprehension of the essence and genesis of evil generally makes use of data from these areas. Philosophical reflection alone is insufficient. Philosophical thought may have engendered all the scientific disciplines, but the other scientific disciplines did not mature until they became independent, based on detailed data and a relationship to other disciplines supplying such data.

Encouraged by the often "coincidental" discovery of these naturalistic aspects of evil, the author has imitated the methodology of medicine; a clinical psychologist and medical coworker by profession, he had such tendencies anyway. As is the case with physicians and disease, he took the risks of close contact with evil and suffered the consequences. His purpose was to ascertain the possibilities of understanding the nature of evil, its etiological factors and to track its pathodynamics.

The developments of biology, medicine, and psychology opened so many avenues that the above mentioned behavior turned out to be not only feasible, but exceptionally fertile.

Personal experience and refined methods in clinical psychology permitted reaching ever more accurate conclusions.

There was a major difficulty: insufficient data, especially in the area of the science of psychopathies. This problem had to be overcome based on my own investigations. This insufficiency was caused by neglect of these areas, theoretical difficulties facing researchers, and the unpopular nature of these problems. This work in general, and this chapter in particular, contain references to research conclusions the author was either prevented from publishing or unwilling to publish for reasons of personal safety. Sadly, it is lost now and age prevents any attempts at recovery. It is hoped that my descriptions, observations, and experience, here condensed from memory, will provide a platform for a new effort to produce the data needed to confirm again what was confirmed then.

Nevertheless, based on the work of myself and others in that past tragic time, a new discipline arose that became our beacon; two Greek philologists - monks baptized it "PONEROLOGY" from the Greek *poneros* = evil. The process of the genesis of evil was called, correspondingly, "ponerogenesis". I hope that these modest beginnings will grow so as to enable us to overcome evil through an understanding of its nature, causes, and development.

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From among 5000 psychotic, neurotic, and healthy patients, the author selected 384 adults who behaved in a manner which had seriously hurt others. They came from all circles of Polish society, but mostly from a large industrial center characterized by poor working conditions and substantial air pollution. They represented various moral, social, and political attitudes. Some 30 of them had been subjected to penal measures which were often excessively harsh. Once freed from jail or other penalty, these people attempted to readapt to social life, which made them tend to be sincere in speaking to me - the psychologist. Others had escaped punishment; still others had hurt their fellows in a manner which does not qualify for judicial treatment under legal theory or practice. Some were protected by a political system which is in itself a ponerogenic derivate. The author
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had the further advantage of speaking to persons whose neuroses were caused by some abuse they had experienced.

All the above-mentioned people were given psychological tests and subjected to detailed anamnesis[33] so as to determine their overall mental skills, thereby either excluding or detecting possible brain tissue lesions and evaluating them in relation to one another.[34] Other methods were also used in accordance with the patient's actual needs in order to create a sufficiently accurate picture of the psychological condition. In most of these cases the author had access to the results of medical examinations and laboratory tests performed in medical facilities.

A psychologist can glean many valuable observations, such as those used in this work, when he himself is subjected to abuse, as long as cognitive interest overcomes his natural human emotional reactions. If not, he must utilize his professional skills to rescue himself first. The author never lacked for such opportunities since his unhappy country is replete with examples of human injustice to which he was, himself, subjected on numerous occasions.

Analysis of their personalities and the genesis of their behavior revealed that only 14 to 16 per cent of the 384 persons who hurt others *failed* to exhibit any psychopathological factors which would have influenced their behavior. Regarding this statistic, it should be pointed out that a psychologist's non-discovery of such factors does not prove their non-existence. In a significant part of this group of cases, the lack of proof was rather the result of insufficient interview possibilities, imperfection of testing methods, and deficiency of skills on the part of the tester. Thus, natural reality appeared different in principle from everyday attitudes, which interpret evil in a moralizing way, and from juridical practices, which only in a small

[33] Medical history: the case history of a medical patient as recalled by the patient. [Editor's note.]

[34] My basic test battery resembled more those used in Great Britain as opposed to the American versions. I used in addition two tests: one was an old British performance test restandarized for clinical purposes. The other was completely elaborated by myself. Unfortunately, when I was expelled from Poland, it made it impossible for me to transfering any of my many results to other psychologists because I was deprived of all my research papers in addition to almost everything else.

part of the cases adjudicate a commutation of a sentence by taking the criminal's pathological characteristics into account.

We may often reason by means of the exclusionary hypothesis, e.g. pondering what would happen if the genesis of a particular wrongdoing did *not* have some pathological component. We then usually reach the conclusion that the deed would not have taken place either since the pathological factor sealed its occurrence or became an indispensable component in its origin.

The hypothesis thus suggests itself that such factors are commonly active in the genesis of evil. The conviction that pathological factors generally participate in ponerogenic processes appears even more likely if we also take into account the conviction of many scholars in ethics that evil in this world represents a kind of web or continuum of *mutual conditioning*. Within this interlocking structure, one kind of evil feeds and opens doors for others regardless of any individual or doctrinal motivations. It does not respect the boundaries of individual cases, social groups, and nations. Since pathological factors are present within the synthesis of most instances of evil, they are also present in this continuum.

Further deliberations on the observations thus obtained considered only a *part* of the above-mentioned variegated cases, especially those which did not generate doubt by colliding with natural moral attitudes, and those which did not reveal practical difficulties for further analysis (such as absence of further contact with the patient). The statistical approach furnished only general guidelines. Intuitive penetration into each individual problem, and a similar synthesis of the whole, proved the most productive method in this area.

The role of pathological factors in a process of the origin of evil can be played by any known, or not yet sufficiently researched, psychopathological phenomenon, and also by some pathological matters medical practice does not include within psychopathology. However, their activity in a ponerogenic process is dependent on features *other than the obviousness or intensity of the condition*. Quite the contrary, the greatest ponerogenic activity is reached by pathological factors at an intensity which generally permits detection with the help of clinical

methods, although they are *not yet considered pathological by the opinion of the social environment*. Such a factor can then covertly limit the bearer's ability to control his conduct, or have an effect upon other persons, traumatizing their psyches, fascinating them, causing their personalities to develop improperly, or inciting vindictive emotions or a lust for punishing. A moralistic interpretation of such agents and their legacy works against humankind's ability to see the causes of evil and to utilize common sense to combat it. This is why identifying such pathological factors and revealing their activities can so often stifle their ponerogenic functions.

In the process of the origin of evil, pathological factors can act from within an individual who has committed a hurtful act; such activity is relatively easily acknowledged by public opinion and the courts. Consideration is given much less frequently to how outside influences emitted by their carriers act upon individuals or groups. Such influences, however, play a substantial role in the overall genesis of evil. In order for such influence to be active, the pathological characteristic in question must be interpreted in a moralistic manner, i.e. differently from its true nature. There are many possibilities for such activities. For the moment, let us indicate the most damaging.

Every person in the span of his life, and particularly during childhood and youth, assimilates psychological material from others through mental resonance, identification, imitation, and other communicative means, thereupon transforming it to build his own personality and world view. If such material is contaminated by pathological factors and deformities, personality development shall also be deformed. The product will be a person unable to understand correctly either himself and others, normal human relations and morals; he develops into a person who commits evil acts with a poor feeling of being faulty. Is he really at fault?

Man's age-old, familiar moral weaknesses and intelligence deficiencies, proper reasoning, and knowledge combine with the activity of various pathological factors to create a complex network of causation which frequently contains feedback relationships or closed causal structures. Practically speaking, cause and effect are often widely separated in time, which

makes it more difficult to track the links. If our scope of observation is expansive enough, the ponerogenic processes are reminiscent of complex chemical synthesis, wherein modifying a single factor causes the entire process to change. Botanists are aware of the law of the minimum, wherein plant growth is limited by contents of the component which is in deficiency in the soil. Similarly, eliminating (or at least limiting) the activity of one of the above-mentioned factors or deficiencies should cause a corresponding reduction in the entire process of the genesis of evil.

For centuries, moralists have been advising us to develop ethics and human values; they have been searching for the proper intellectual criteria. They have also respected correctness of reasoning, whose value in this area is unquestionable. In spite of all their efforts, however, they have been *unable to overcome the many kinds of evil that have scourged humanity for ages* and that are presently taking on unheard-of proportions.

By no means does a ponerologist wish to belittle the role of moral values and knowledge in this area; rather, he wants to buttress it with hitherto-underrated scientific knowledge in order to round out the picture as a whole and adapt it better to reality, thereby making more effective action possible in moral, psychological, social, and political practice.

This new discipline is thus primarily interested in the role of pathological factors in the origin of evil, especially since conscious control and monitoring of them on the scientific, social, and individual levels could effectively stifle or disarm these processes. Something which has been impossible for centuries is now feasible in practice thanks to progress in naturalistic cognizance. Methodological refinements are dependent upon further progress in detailed data and upon the conviction that such behavior is valuable.

For instance, in the course of psychotherapy, we may inform a patient that in the genesis of his personality and behavior we find the results of influences from some person who revealed psychopathological characteristics. We thereby carry out an intervention that is painful for the patient, which demands we proceed with tact and skill. As a result of this inter-

action, however, the patient develops a kind of self-analysis which will liberate him from the results of these influences and enable him to develop some critical distance in dealing with other factors of a similar nature. Rehabilitation will depend on improving his ability to understand himself and others. Thanks to this, he will be able to overcome his internal and interpersonal difficulties more easily and to avoid mistakes which hurt him and his immediate environment.

Pathological Factors

Let us now attempt a concise description of some examples of those pathological factors which have proved to be the most active in ponerogenic processes. Selection of these examples resulted from the author's own experience, instead of exhaustive statistical tallies, and may thus differ from other specialists' evaluations. Much depends on particular situation. A small amount of statistical data concerning these phenomena has been borrowed from other works or are approximate evaluations elaborated under conditions which did not allow the entire front of research to be developed. Again, may the reader please consider the conditions under which the author worked, and the time and place.

Mention should also be made of some historical figures, people whose pathological characteristics contributed to the process of the genesis of evil on a large social scale, imprinting their mark upon the fate of nations. It is not an easy task to establish diagnosis for people whose psychological anomalies and diseases died together with them. The results of such clinical analyses are open to question even by persons lacking knowledge or experience in this area, only because recognizing such a state of mind does not correspond to their historical or literary way of thought. While this is done on the basis of the legacy of natural and often moralizing language, I can only assert that I always based my findings on comparisons of data acquired through numerous observations I made by studying many similar patients with the help of the objective methods of contemporary clinical psychology. I took the critical approach herein as far as possible. The opinions of specialists elaborated in a similar way nevertheless remain valuable.

Acquired Deviations

Brain tissue is very limited in its regenerative ability. If it is damaged and the change subsequently heals, a process of rehabilitation can take place wherein the neighboring healthy tissue takes over the function of the damaged portion. This substitution is never quite perfect; thus some deficits in skill and proper psychological processes can be detected in even cases of very small damage by using the appropriate tests. Specialists are aware of the variegated causes for the origin of such damage, including trauma and infections. We should point out here that the psychological results of such changes, as we can observe many years later, are more heavily dependent upon the *location* of the damage itself in the brain mass, whether on the surface or within, than they are upon the cause which brought them about. The quality of these consequences also depends upon *when* they occurred in the person's lifetime. Regarding pathological factors of ponerogenic processes, perinatal or early infant damages have more active results than damages which occurred later.

In societies with highly developed medical care, we find among the lower grades of elementary school (when tests can be applied), that 5 to 7 per cent of children have suffered brain tissue lesions which cause certain academic or behavioral difficulties. This percentage increases with age. Modern medical care has contributed to a quantitative decrease in such phenomena, but in certain relatively uncivilized countries and during historical times, indications of difficulties caused by such changes are and have been more frequent.

Epilepsy and its many variations constitute the oldest known results of such lesions; it is observed in a relatively small number of persons suffering such damage. Researchers in these matters are more or less unanimous in believing that Julius Caesar, and then later Napoleon Bonaparte, had epileptic seizures. Those were probably instances of vegetative epilepsy caused by lesions lying deep within the brain, near the vegetative centers. This variety does not cause subsequent dementia. The extent to which these hidden ailments had negative effects upon their characters and historical decision-making, or played a ponerogenic role, can be the subject of a separate study and

evaluation of great interest. In most cases, however, epilepsy is an *evident* ailment, which limits its role as a ponerogenic factor.

In a much larger segment of the bearers of brain tissue damage, the *negative deformation of their characters* grows in the course of time. It takes on variegated mental pictures, depending upon the properties and localization of these changes, their time of origin, and also the life conditions of the individual after their occurrence. We will call such character disorders – *characteropathies*. Some characteropathies play an outstanding role as pathological agents in the processes of the genesis of evil. Let us thus characterize these most active ones.

Characteropathies reveal a certain similar quality, if the clinical picture is not dimmed by the coexistence of other mental anomalies (usually inherited), which sometimes occur in practice. Undamaged brain tissue retains our species' natural psychological properties. This is particularly evident in instinctive and affective responses, which are natural, albeit often insufficiently controlled. The experience of people with such anomalies grows in the medium of the normal human world to which they belong by nature. Thus their different way of thinking, their emotional violence, and their egotism find relatively easy entry into other people's minds and are perceived within the categories of the everyday world. Such behavior on the part of persons with such character disorders traumatizes the minds and feelings of normal people, gradually diminishing the ability of the normal person to use their common sense. In spite of their resistance, victims of the characteropath become used to the rigid habits of pathological thinking and experiencing. If the victims are young people, the result is that the personality suffers abnormal development leading to its malformation. Characteropaths and their victims thus represent pathological, ponerogenic factors which, by their covert activity, easily engender new phases in the eternal genesis of evil, opening the door to a later activation of other factors which thereupon take over the main role.

A relatively well-documented example of such an influence of a characteropathic personality on a macrosocial scale is the

last German emperor, Wilhelm II.[35] He was subjected to brain trauma at birth. During and after his entire reign, his physical and psychological handicap was hidden from public knowledge. The motor abilities of the upper left portion of his body were handicapped. As a boy, he had difficulty learning grammar, geometry, and drawing, which constitute the typical triad of academic difficulties caused by minor brain lesions. He developed a personality with infantile features and insufficient control over his emotions, and also a somewhat paranoid way of thinking which easily sidestepped the heart of some important issues in the process of dodging problems.

Militaristic poses and a general's uniform overcompensated for his feelings of inferiority and effectively cloaked his shortcomings. Politically, his insufficient control of emotions and factors of personal rancor came into view. The old Iron Chancellor had to go, that cunning and ruthless politician who had been loyal to the monarchy and had built up Prussian power. After all, he was too knowledgeable about the prince's defects and had worked against his coronation. A similar fate met other overly critical people, who were replaced by persons with lesser brains, more subservience, and, sometimes, discreet psychological deviations. *Negative selection took place*.

Since the common people are prone to identify with the emperor, and through the emperor, with a system of government, the characteropathic material emanating from the Kaiser resulted in many Germans being progressively deprived of their ability to use their common sense. An entire generation grew up with psychological deformities regarding feeling and understanding moral, psychological, social and political realities. It is

[35] The eldest grandchild of Queen Victoria, Wilhelm symbolized his era and the nouveaux riche aspects of the German empire. The kaiser suffered from a birth defect that left his left arm withered and useless. It was claimed that he overcame this handicap, but the effort to do so left its mark, and despite efforts of his parents to give him a liberal education, the prince became imbued with religious mysticism, militarism, anti-semitism, the glorification of power politics. Some have claimed that his personality displayed elements of a narcissistic personality disorder. Bombastic, vain, insensitive, and possessed with grandiose notions of divine right rule, his personality traits paralleled those of the new Germany: strong, but off balance; vain, but insecure; intelligent, but narrow; self-centered yet longing for acceptance. [Editor's note.]

extremely typical that in many German families having a member who was psychologically not quite normal, it became a matter of honor (even excusing nefarious conduct) to hide this fact from public opinion, and even from the awareness of close friends and relatives. Large portions of German society ingested psychopathological material, together with that unrealistic way of thinking wherein slogans take on the power of arguments and real data are subjected to subconscious selection.

This occurred during a time when a wave of hysteria was growing throughout Europe, including a tendency for emotions to dominate and for human behavior to contain an element of histrionics. How individual sober thought can be terrorized by a behavior colored with such material was evidenced particularly by women. This progressively took over three empires and other countries on the mainland.

To what extent did Wilhelm II contribute to this, along with two other emperors whose minds also were incapable of taking in the actual facts of history and government? To what extent were they themselves influenced by an intensification of hysteria during their reigns? That would make an interesting topic of discussion among historians and ponerologists.

International tensions increased; Archduke Ferdinand was assassinated in Sarajevo. Unfortunately, neither the Kaiser nor any other governmental authority in his country were in possession of their reason. What dominated the subsequent events was Wilhelm's emotional attitude and the stereotypes of thought and action inherited from the past. War broke out. General war plans that had been prepared earlier, and which had lost their relevance under the new conditions, unfolded more like military maneuvers. Even those historians familiar with the genesis and character of the Prussian state, including its ideological subjugation of individuals to the authority of king and emperor, and its tradition of bloody expansionism, intuit that these situations contained some activity of an *un-*

comprehended fatality which eludes an analysis in terms of historical causality.[36]

Many thoughtful persons keep asking the same anxious question: how could the German nation have chosen for a Fuehrer a clownish psychopath who made no bones about his pathological vision of superman rule? Under his leadership, Germany then unleashed a second criminal and politically absurd war. During the second half of this war, highly-trained army officers honorably performed inhuman orders, senseless from the political and military point of view, issued by a man whose psychological state corresponded to the routine criteria for being forcibly committed to a psychiatric hospital.

Any attempt to explain the things that occurred during the first half of our century by means of categories generally accepted in historical thought leaves behind a nagging feeling of inadequacy. Only a ponerological approach can compensate for this deficit in our comprehension, as it does justice to the role of various pathological factors in the genesis of evil at every social level.

The German nation, fed for a generation on pathologically altered psychological material, fell into a state comparable to what we see in certain individuals raised by persons who are both characteropathic and hysterical. Psychologists know from experience how often such people then let themselves commit acts which seriously hurt others. A psychotherapist needs a good deal of persistent work, skill, and prudence in order to enable such a person to regain his ability to comprehend psychological problems with more naturalistic realism and to utilize his healthy critical faculties in relation to his own behavior.

The Germans inflicted and suffered enormous damage and pain during the first World War; they thus felt no substantial guilt and even thought that they were the ones who had been wronged. This is not surprising as they were behaving in accordance with their customary habit, without being aware of its pathological causes. The need for this pathological state to be concealed in heroic garb after a war in order to avoid bitter

[36] An interesting comparison is the regime of George W. Bush and the Neoconservatives. It follows, almost point by point, the history of the Kaiser in Germany. [Editor's note.]

disintegration became all too common. A mysterious craving arose, as if the social organism had managed to become addicted to some drug. The hunger was for more pathologically modified psychological material, a phenomenon known to psychotherapeutic experience. This hunger could only be satisfied by another similarly pathological personality and system of government. A characteropathic personality opened the door for leadership by a psychopathic individual. We shall return later in our deliberations to this pathological personality sequence, as it appears a general regularity in ponerogenic processes.

A ponerological approach facilitates our understanding of a person who succumbs to the influence of a characteropathic personality, as well as comprehension of macrosocial phenomena caused by the contribution of such factors. Unfortunately, relatively few such individuals can be served by appropriate psychotherapy. Such behavior cannot be ascribed to nations proudly defending their sovereignty without extreme reactions. However, we may consider the solution of such problems by means of the proper knowledge as a vision for the future.

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Paranoid character disorders: It is characteristic of paranoid behavior for people to be capable of relatively correct reasoning and discussion as long as the conversation involves minor differences of opinion. This stops abruptly when the partner's arguments begin to undermine their overvalued ideas, crush their long-held stereotypes of reasoning, or forces them to accept a conclusion they had subconsciously rejected before. Such a stimulus unleashes upon the partner a torrent of pseudological, largely paramoralistic, often insulting utterances which always contain some degree of suggestion.

Utterances like these inspire aversion among cultivated and logical people, who then tend to avoid the paranoid types. However, the power of the paranoid lies in the fact that they easily enslave less critical minds, e.g. people with other kinds of psychological deficiencies, who have been victims of the egotistical influence of individuals with character disorders, and, in particular, a large segment of young people.
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A proletarian may perceive this power to enslave to be a kind of victory over higher-class people and thus take the paranoid person's side. However, this is not the normal reaction among the common people, where perception of psychological reality occurs no less often than among intellectuals.

In sum then, the response of accepting paranoid argumentation is qualitatively more frequent in reverse proportion to the civilization level of the community in question, although it never approaches the majority. Nevertheless, paranoid individuals become aware of their enslaving influence through experience and attempt to take advantage of it in a pathologically egotistic manner.

We know today that the psychological mechanism of paranoid phenomena is twofold: one is caused by damage to the brain tissue, the other is functional or behavioral. Within the above-mentioned process of rehabilitation, any brain-tissue lesion causes a certain slackening of accurate thinking and, as a consequence, of the personality structure. Most typical are those cases caused by an aggression in the diencephalon[37] by various pathological factors, resulting in its permanently decreased tonal ability, and similarly of the tonus of inhibition in the brain cortex. Particularly during sleepless nights, runaway thoughts give rise to a paranoid changed view of human reality, as well as to ideas which can be either gently naive or violently revolutionary. Let us call this kind *paranoid characteropathy*.

In persons free of brain tissue lesions, such phenomena most frequently occur as a result of being reared by people with paranoid characteropathia, along with the psychological terror of their childhood. Such psychological material is then assimilated creating the rigid stereotypes of abnormal experiencing. This makes it difficult for thought and world view to develop normally, and the terror-blocked contents become transformed into permanent, functional, congestive centers.

Ivan Pavlov comprehended all kinds of paranoid states in a manner similar to this functional model without being aware of this basic and primary cause. He nevertheless provided a vivid

[37] The posterior division of the forebrain; connects the cerebral hemispheres with the mesencephalon; the region of the brain that includes the epithalamus, thalamus, and hypothalamus. [Editor's note.]

description of paranoid characters and the above-mentioned ease with which paranoid individuals suddenly tear away from factual discipline and proper thought-processes. Those readers of his work on the subject who are sufficiently familiar with Soviet conditions glean yet another historical meaning from his little book. Its intent appears obvious. The author dedicated his work, with no word of inscription, of course, to the chief model of a paranoid personality: the revolutionary leader Lenin, whom the scientist knew well. As a good psychologist, Pavlov could predict that he would not be the object of revenge, since the paranoid mind will block out the egocentric associations. He was thus able to die a natural death.

Lenin should nevertheless be included with the first and most characteristic kind of paranoid personality, i.e. most probably due to diencephalic brain damage. Vassily Grossman[38] describes him more or less as follows:

	Symptom:
Lenin was always tactful, gentle, and polite, but simultaneously characterized by an excessively sharp, ruthless, and brutal attitude to political opponents. He never allowed any possibility that they	Asthenization. Fixation and stereotypia.

[38] Vassily Grossman was a Soviet citizen, a Ukrainian Jew born in 1905. A Communist, he became a war correspondent, working for the army paper *Red Star* - a job which took him to the front lines of Stalingrad and ultimately to Berlin. He was among the first to see the results of the death camps, and published the first account of a death camp - Treblinka - in any language. After the war, he seems to have lost his faith. He wrote his immense novel, *Life and Fate* (Zhizn i Sudba) in the 1950s and - in the period of the Krushchev thaw, which had seen Alexander Solzhenitsyn allowed to publish *A Day on the Life of Ivan Denisovich* - he submitted the manuscript to a literary journal in 1960 for publication. But Solzhenitsyn was one thing, Grossman another: his manuscript was confiscated, as were the sheets of carbon paper and typewriter ribbons he had used to write it. Suslov, the Politbureau member in charge of ideology, is reported as having said it could not be published for 200 years. However, it was smuggled out on microfilm to the west by Vladimir Voinovich, and published, first in France in 1980, then in English in 1985.
Why the 200 year ban? Because *Life and Fate* commits what was still, in a 'liberal' environment, the unthinkable sin of arguing for the moral equivalence of Nazism and Soviet communism. [Editor's note.]

might be even minimally right, nor that he might be even minimally wrong. He	Pathological egotism.
would often call his opponents hucksters, lackeys, servant-boys, mercenaries, agents, or Judases bribed for thirty pieces of silver. He made no attempt to persuade his opponents during a dispute. He communicated not with them,	Paramoralisms.
but rather with those witnessing the dispute, in order to ridicule and compromise his adversaries. Sometimes such witnesses were just a few people,	Spellbinding and of consciousness and its effects.
sometimes thousands of delegates to a congress, sometimes millions worth throngs of newspaper readers.	Lack of the self- criticism.

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Frontal characteropathy: The frontal areas of the cerebral cortex (10A and B acc. to the Brodmann division) are virtually present in no creature except man; they are composed of the phylogenetically youngest nervous tissue. Their cyto-architecture is similar to the much older visual projection areas on the opposite pole of the brain. This suggests some functional similarity. The author has found a relatively easy way to test this psychological function, which enables us to grasp a certain number of imaginary elements in our field of consciousness and subject them to internal contemplation. The capacity of this act of internal projection varies greatly from one person to another, manifesting a statistical correlation with similar variegation in the anatomical extent of such areas. The correlation between this capacity and general intelligence is much lower. As described by researchers (Luria et al.), the functions of these areas, thought-process acceleration and coordination, seem to result from this basic function.

Damage to this area occurred rather frequently: at or near birth, especially for premature infants, and later in life as a result of various causes. The number of such perinatal brain tissue lesions has been significantly reduced due to improved medical care for pregnant women and newborns. The spectacular ponerogenic role which results from character disorders
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caused by this can thus be considered somewhat characteristic of past generations and primitive cultures.

Brain cortex damage in these areas selectively impairs the above mentioned function without impairing memory, associative capacity, or, in particular, such instinct-based feelings and functions as, for instance, the ability to intuit a psychological situation. The general intelligence of an individual is thus not greatly reduced. Children with such a defect are almost normal students; difficulties emerge suddenly in upper grades and affect principally these parts of the curriculum which place burden on the above function.

The pathological character of such people, generally containing a component of hysteria, develops through the years. The non-damaged psychological functions become overdeveloped to compensate, which means that instinctive and affective reactions predominate. Relatively vital people become belligerent, risk-happy, and brutal in both word and deed.

Persons with an innate talent for intuiting psychological situations tend to take advantage of this gift in an egotistical and ruthless fashion. In the thought process of such people, a short cut way develops which bypasses the handicapped function, thus leading from associations directly to words, deeds, and decisions which are not subject to any dissuasion. Such individuals interpret their talent for intuiting situations and making split-second oversimplified decisions as a sign of their superiority compared to normal people, who need to think for long time, experiencing self-doubt and conflicting motivations. The fate of such creatures does not deserve to be pondered long.

Such "Stalinistic characters" traumatize and actively *spell-bind* others, and their influence finds it exceptionally easy to bypass the controls of common sense. A large proportion of people tend to credit such individuals with special powers, thereby succumbing to their egotistic beliefs. If a parent manifests such a defect, no matter how minimal, all the children in the family evidence anomalies in personality development.

The author studied an entire generation of older, educated, people wherein the source of such influence was the eldest sister who suffered perinatal damage of the frontal centers.

From early childhood, her four younger brothers exposed to and assimilated pathologically altered psychological material, including their sister's growing component of hysteria. They retained well into their sixties the deformities of personality and world view, as well as the hysterical features thus caused, whose intensity diminished in proportion to the greater difference in age.

Subconscious selection of information made it impossible for these men to apprehend any critical comments regarding their sister's character; also, any such comments were considered to be an offense to the family honor.

The brothers accepted as real their sister's pathological delusions and complaints about her "bad" husband (who was actually a decent person) and her son, in whom she found a scapegoat to avenge her failures. They thereby participated in a world of vengeful emotions, considering their sister a completely normal person whom they were prepared to defend by the most unsavory methods, if need be, against any suggestion of her abnormality. They thought normal woman were insipid and naive, good for nothing but sexual conquest. Not one among the brothers ever created a healthy family or developed even average wisdom of life.

The character development of these people also included many other factors that were dependent upon the time and place in which they were reared: the turn of the century, with a patriotic Polish father and German mother who obeyed contemporary custom by formally accepting her husband's nationality, but who still remained an advocate of the militarism, and customary acceptance of the intensified hysteria which covered Europe at the time. That was the Europe of the three Emperors: the splendor of three people with limited intelligence, two of whom revealed pathological traits. The concept of "honor" sanctified triumph. Staring at someone too long was sufficient pretext for a duel. These brothers were thus raised to be valiant duelists covered with saber-scars; however, the slashes they inflicted upon their opponents were more frequent and much worse.

When people with a humanistic education pondered the personalities of this family, they concluded that the causes for this

formation should be sought in contemporary time and customs. If, however, the sister had not suffered brain damage and the pathological factor had not existed (exclusionary hypothesis), their personalities would have developed more normally even during those times. They would have become more critical and more amenable to the values of healthy reasoning and humanistic contents. They would have founded better families and received more sensible advice from wives more wisely chosen. As for the evil they sowed too liberally during their lives, it would either not have existed at all, or else would have been reduced to a scope conditioned by more remote pathological factors.

Comparative considerations also led the author to conclude that Iosif Vissarionovich Dzhugashvili, also known as Stalin, should be included in the list of this particular ponerogenic characteropathy, which developed against the backdrop of perinatal damage to his brain's prefrontal fields. Literature and news about him abounds in indications: brutal, charismatic, snake-charming; issuing of irrevocable decisions; inhuman ruthlessness, pathologic revengefulness directed at anyone who got in his way; and egotistical belief in his own genius on the part of a person whose mind was, in fact, only average. This state explains as well his psychological dependence on a psychopath like Beria[39]. Some photographs reveal the typical deformation of his forehead which appears in people who suffered very early damage to the areas mentioned above. His typical irrevocable decisions his daughter describes as follows:

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Whenever he threw out of his heart someone whom he had known for a long time, classifying him among his

[39] L.P. Beria (1899–1953), Soviet Communist leader, b. Georgia. He rose to prominence in the Cheka (secret police) in Georgia and the Transcaucasus, became party secretary in these areas, and in 1938 became head of the secret police. As commissar (later minister) of internal affairs, Beria wielded great power, and he was the first in this post to become (1946) a member of the politburo. After Stalin's death (Mar., 1953), Beria was made first deputy premier under Premier Malenkov, but the alliance was shaky; in the ensuing struggle for power Beria was arrested (July) on charges of conspiracy. He and six alleged accomplices were tried secretly and shot in Dec., 1953. [Editor's note.]
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"enemies" in his soul, it was impossible to talk to him about that person. The reverse process became impossible for him, namely persuasion that he was not his enemy, and any attempts in that direction made him fly into a rage. Redens, Uncle Pavlusha, and A.S. Svanidze were incapable of doing anything about it; all they accomplished was to have my father break off contacts and withdraw his trust. After seeing any of them for the last time, he said goodbye as if to a potential foe, one of his "enemies"...[40]

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We know the effect of being "thrown out of his heart", as it is documented by the history of those times.

When we contemplate the scope of the evil Stalin helped to bring about, we should always take this most ponerogenic characteropathy into account and attribute the proper portion of the "blame" to it; unfortunately, it has not yet been sufficiently studied. We have to consider many other pathologic deviations as they played essential roles in this macrosocial phenomenon. Disregarding the pathologic aspects of those occurrences and limiting interpretation thereof by historiographic and moral considerations opens the door to an activity of further ponerogenic factors; such reasoning should be thus regarded as not only scientifically insufficient but immoral as well.

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Drug-induced characteropathies: During the last few decades, medicine has begun using a series of drugs with serious side effects: they attack the nervous system, leaving permanent damage behind. These generally discreet handicaps sometimes give rise to personality changes which are often very harmful socially. Streptomycin[41] proved a very dangerous drug; as a result, some countries have limited its use, whereas others have taken it off the list of drugs whose use is permitted.

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[40] Svetlana Alliluieva - *Twenty Letters to a Friend*.

[41] *Streptomycin* acts by inhibiting protein synthesis and damaging cell membranes in susceptible microorganisms. Possible side effects include injury to the kidneys and nerve damage that can result in dizziness and deafness. [Editor's note.]

The cytostatic drugs[42] used in treating neoplastic[43] diseases often attack the phylogenetically oldest brain tissue, the primary carrier of our instinctive substratum and basic feelings.[44] Persons treated with such drugs progressively tend to lose their emotional color and their ability to intuit a psychological situation. They retain their intellectual functions but become praise-craving egocentrics, easily ruled by people who know how to take advantage of this. They become indifferent to other people's feelings and the harm they are inflicting upon them; any criticism of their own person or behavior is repaid with a vengeance. Such a change of character in a person who until recently enjoyed respect on the part of his environment or community, which perseveres in human minds, becomes a pathological phenomenon causing often tragic results.

Could this have been a factor in the case of the Shah of Iran? Again, diagnosing dead people is problematic, and the author lacks detailed data. However, this possibility should be accepted as a probability. The genesis of that county's present

[42] Most drugs that are used to treat cancer kill the cancer cells. The word *cytotoxic* means toxic to cells, or cell-killing. Chemotherapy is properly called "cytotoxic therapy". There are other treatments that do not kill cancer cells. They work by stopping the cancer cells from multiplying. These treatments are called "cytostatic". The hormone therapies used to treat breast cancer could be called cytostatic therapy. [Editor's note.]

[43] *Neoplasia* (literally: new growth) is abnormal, disorganized growth in a tissue or organ, usually forming a distinct mass. Such a growth is called a neoplasm, also known as a tumor. Neoplasia refers to both benign and malignant growths, while "cancer" refers specifically to malignant neoplasia. [Editor's note.]

[44] Chemo Head is the name given by cancer patients to one of the side-effects of chemotherapy. It has been described as an inability to concentrate, reduced memory, or finding it difficult to think clearly. This could be simply attributed to general fatigue, however it seems that there are some very specific triggers and results. Some people get flustered by loud noises and activity around them. Others find that they cannot find the right words to express themselves. One patient described the feeling as "everything seems distant ... it takes me a few seconds longer to think or answer questions. The mental process slows down tremendously." The symptoms are similar to those of Attention Deficit Disorder. New research concludes "chemo head" continued in up to 50% of survivors as long as 10 years following the end of systemic chemotherapy treatment. [Editor's note.]

tragedy also doubtless contains pathological factors which play ponerologically active roles.[45]

Results similar to the above in the psychological picture may be caused by endogenous toxins[46] or viruses. When, on occasion, the mumps proceeds with a brain reaction, it leaves in its wake a discrete pallor or dullness of feelings and a slight decrease in mental efficiency. Similar phenomena are witnessed after a difficult bout with diphtheria. Finally, polio attacks the brain, more often the higher part of the anterior horns, which was affected by the process. People with leg paresis rarely manifest these effects, but those with paresis of the neck and/or shoulders must count themselves lucky if they do not. In addition to affective pallor, persons manifesting these effects usually evidence naiveté and an inability to comprehend the crux of a matter.

We rather doubt that President F.D. Roosevelt manifested some of this latter features, since the polio virus which attacked him when he was forty caused paresis to his legs. After overcoming this, years of creative activity followed. However, it is possible that his naive attitude toward Soviet policy during his last term of office had a pathological component related to his deteriorating health.

Character anomalies developing as a result of brain-tissue damage behave like insidious ponerogenic factors. As a result of the above-described features, especially the above-mentioned naiveté and an inability to comprehend the crux of a matter, their influence easily anchors in human minds, traumatizing our psyches, impoverishing and deforming our thoughts and feelings, and limiting individuals' and societies' ability to

[45] Editor's reminder that this book was written in 1985.

[46] Current Western medical opinion states: Endogenous toxins include heavy metals, pesticides, food additives, and industrial and household chemicals. These can damage the liver and kidneys; they can also cross the blood-brain barrier and damage brain cells. Workers exposed to high levels of inhaled manganese showed concentrated levels in the basal ganglia, and exhibited Parkinson's-like syndrome. Observational studies have also shown increased levels of aluminum, mercury, copper, and iron in the cerebral spinal fluid (CSF) of Parkinson's patients. It is not fully determined whether these minerals found in the brain have any clinical significance. (Mitchell J. Ghen, D.O., Ph.D., and Maureen Melindrez, N.D.) [Editor's note.]

use common sense and to read a psychological or moral situation accurately. This opens the door to the influence of other pathological characters who most frequently carry some *inherited* psychological deviations; they then push the characteropathic individuals into the shadows and proceed with their ponerogenic work. That is why various types of characteropathy participate during the initial periods of the genesis of evil, both on the macrosocial scale and on the individual scale of human families.

An improved social system of the future should thus protect individuals and societies by preventing persons with the above deviations, or certain characteristics to be discussed below, from any societal functions wherein the fate of other people would depend upon their behavior. This of course applies primarily to top governmental positions. Such questions should be dealt with by an appropriate institution composed of people with a reputation for wisdom and with medical and psychological training.

The features of brain-tissue lesions and their character disorder results are much easier to detect than certain inherited anomalies. Thus, stifling ponerogenic processes by removing these factors from the process of the synthesis of evil is effective during the early phases of such genesis, and much easier in practice.

Inherited Deviations

Science already protects societies from the results of some physiological anomalies which are accompanied by certain psychological weaknesses. The tragic role played by hereditary hemophilia among European royalty is well known. Responsible people in countries where the system of monarchy still survives, are anxious not to allow a carrier of such a gene to become queen. Any society exercising so much concern over individuals with blood-coagulation insufficiency or other serious and life-threatening pathology would protest if a man afflicted with such a condition were appointed to a high office bearing responsibility for many people. This behavior model should be extended to many pathologies, including inherited psychological anomalies.

Daltonists, men with an impaired ability to distinguish red and green colors from grey, are now barred from professions in which this could cause a catastrophe. We also know that this anomaly is often accompanied by a decrease in esthetic experience, emotions, and the feeling of linkage to people who can see colors normally. Industrial psychologists are thus cautious whether such a person should be entrusted with work requiring dependence upon an autonomic sense of responsibility, as workers safety is contingent upon this sense.

It was discovered long ago that these two above-mentioned anomalies – hemophilia and color blindness - are inherited by means of a gene located in the X chromosome, and tracking their transmission through many generations is not difficult. Geneticists have similarly studied the inheritance of many other features of human organisms, but they have paid scant attention to the anomalies interesting us here. Many features of human character have a hereditary bases in genes located in the same X chromosome; although it is not a rule. Something similar could apply to the majority of the psychological anomalies to be discussed below.

Significant progress has recently been made in cognition of a series of chromosomal anomalies resulting from defective division of the reproductive cells and their phenotypic psychological symptoms. This state of affairs enables us to initiate studies on their ponerogenetic role and to introduce conclusions which are theoretically valuable, something which is in effect already being done. In practice, however, the *majority* of chromosomal anomalies are *not* transferred to the next generation; furthermore, their carriers constitute a very small proportion of the population at large, and their general intelligence is lower than the social average, so their ponerological role is even smaller than their statistical distribution. Most problems are caused by the XYY karyotype[47] which produces men who are tall, strong, and emotionally violent, with an inclination to collide with the law. These engendered tests and discussions, but their role at the level studied herein is also very small.

[47] Sandberg, A. A.; Koepf, G. F.; Ishihara, T.; Hauschka, T. S. (August 26, 1961) "An XYY human male". *Lancet* 2, 488-9.

Much more numerous are those psychological deviations which play a correspondingly greater role as pathological factors in the ponerological processes; they are most probably transmitted through normal heredity. However, this realm of genetics in particular is faced with manifold biological and psychological difficulties as far as recognizing these phenomena. People studying their psychopathology lack biological isolation criteria. Biologists lack clear psychological differentiation of such phenomena which would permit studies of heredity mechanics and some other properties.

At the time most of the observations on which this book is based were being done, the works of many researchers who have since shed light upon many aspects of the matters discussed herein, during the latter half of the sixties, were either nonexistent or unavailable. Scientists studying the phenomena described below were hacking their way through a thicket of symptoms based on previous works and on their own efforts. An understanding of the essence of some of these hereditary anomalies and their ponerogenic role proved a necessary precondition for reaching the primary goal. Results were gleaned which served as a basis for further reasoning. For the sake of the overall picture, and because the manner elaborated also brings in certain theoretical values, I decided to retain the methodology of description for such anomalies which emerged from my own work and from that of others at the time.

Numerous scientists during the above-mentioned fertile era, and some subsequent scientists, such as R. Jenkins, H. Cleckley, S.K. Ehrlich, K.C. Gray, H.C. Hutchison, F. Kraupl Taylor, and others did cast more stereoscopic light upon the matter. They were clinicians, concentrating their attention upon the *more demonstrative cases which play a lesser role in the processes of the genesis of evil*, in accordance with the above-mentioned general rule of ponerology. We therefore need to differentiate those analogic states which are less intense or contain less of a psychological deficit. Equally valuable for ponerology are inquiries concerning the nature of the phenomena under discussion, which facilitate differentiation of their essence and analysis of their role as pathological factors in the genesis of evil.

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Schizoidia: Schizoidia, or schizoidal psychopathy, was isolated by the very first of the famous creators of modern psychiatry.[48] From the beginning, it was treated as a lighter form of the same hereditary taint which is the cause of susceptibility to schizophrenia. However, this latter connection could neither be confirmed nor denied with the help of statistical analysis, and no biological test was then found which would have been able to solve this dilemma. For practical reasons, we shall discuss schizoidia with no further reference to this traditional relationship.

Literature provides us with descriptions of several varieties of this anomaly, whose existence can be attributed either to changes in the genetic factor or to differences in other individual characteristics of a non-pathological nature. Let us thus sketch these sub-species' common features.

Carriers of this anomaly are hypersensitive and distrustful, while, at the same time, pay little attention to the feelings of others. They tend to assume extreme positions, and are eager to retaliate for minor offenses. Sometimes they are eccentric and odd. Their poor sense of psychological situation and reality leads them to superimpose erroneous, pejorative interpretations upon other people's intentions. They easily become involved in activities which are ostensibly moral, but which actually inflict

[48] Emil Kraepelin (1856- 1926): German psychiatrist who attempted to create a synthesis of the hundreds of mental disorders, grouping diseases together based on classification of common patterns of symptoms, rather than by simple similarity of major symptoms in the manner of his predecessors. In fact, it was precisely because of the demonstrated inadequacy of the older methods that Kraepelin developed his new diagnostic system. Kraepelin also demonstrated specific patterns in the genetics of these disorders and specific and characteristic patterns in their course and outcome. Generally speaking, there tend to be more schizophrenics among the relatives of schizophrenic patients than in the general population, while manic-depression is more frequent in the relatives of manic-depressives. Kraepelin should be credited with being the founder of modern scientific psychiatry, psychopharmacology and psychiatric genetics, according to the eminent psychologist H. J. Eysenck in his *Encyclopedia of Psychology*. Kraepelin postulated that psychiatric diseases are principally caused by biological and genetic disorders. His psychiatric theories dominated the field of psychiatry at the beginning of the twentieth century. He vigorously opposed the approach of Freud who regarded and treated psychiatric disorders as caused by psychological factors. (Wikipedia)
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damage upon themselves and others. Their impoverished psychological worldview makes them typically pessimistic regarding human nature. We frequently find expressions of their characteristic attitudes in their statements and writings: "Human nature is so bad that order in human society can only be maintained by a strong power created by highly qualified individuals in the name of some higher idea." Let us call this typical expression the "schizoid declaration".

Human nature does in fact tend to be naughty, especially when the schizoids embitter other people's lives. When they become wrapped up in situations of serious stress, however, the schizoid's failings cause them to collapse easily. The capacity for thought is thereupon characteristically stifled, and frequently the schizoids fall into reactive psychotic states so similar in appearance to schizophrenia that they lead to misdiagnoses.

The common factor in the varieties of this anomaly is a dull pallor of emotion and lack of feeling for the psychological realities, an essential factor in basic intelligence. This can be attributed to some incomplete quality of the instinctive substratum, which works as though founded on shifting sand. Low emotional pressure enables them to develop proper speculative reasoning, which is useful in non-humanistic spheres of activity, but because of their one-sidedness, they tend to consider themselves intellectually superior to "ordinary" people.

The quantitative frequency of this anomaly varies among races and nations: low among Blacks, the highest among Jews. Estimates of this frequency range from negligible up to 3 %. In Poland it may be estimated as 0.7 % of population. My observations suggest this anomaly is autosomally hereditary.[49]

A schizoid's ponerological activity should be evaluated in two aspects. On the small scale, such people cause their families trouble, easily turn into tools of intrigue in the hands of clever and unscrupulous individuals, and generally do a poor job of raising children. Their tendency to see human reality in

[49] *Autosomal*: the disease is due to a DNA error in one of the 22 pairs that are not sex chromosomes. Both boys and girls can then inherit this error. If the error is in a sex chromosome, the inheritance is said to be sex-linked. [Editor's note.]

the doctrinaire and simplistic manner they consider "proper" – i.e. "black or white" - transforms their frequently good intentions into bad results. However, their ponerogenic role can have macrosocial implications if their attitude toward human reality and their tendency to invent great doctrines are put to paper and duplicated in large editions.

In spite of their typical deficits, or even an openly schizoidal declaration, their readers do not realize what the authors' characters are really like. Ignorant of the true condition of the author, such uninformed readers thed to interpret such works in a manner corresponding to their own nature. The minds of normal people tend toward corrective interpretation due to the participation of their own richer, psychological world view.

At the same time, many other readers critically reject such works with moral disgust but without being aware of the specific cause.

An analysis of the role played by Karl Marx's works easily reveals all the above-mentioned types of apperception and the social reactions which engendered animosity between large groups of people.

When reading any of those disturbingly divisive works, we should examine them carefully for any of these characteristic deficits, or even an openly formulated schizoid declaration. Such a process will enable us to gain a proper critical distance from the contents and make it easier to dig the potentially valuable elements out of the doctrinaire material. If this is done by two or more people who represent greatly divergent interpretations, their methods of perception will come closer together, and the causes of dissent will dissipate. Such a project might be attempted as a psychological experiment and for purposes of proper mental hygiene.

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Essential psychopathy: Within the framework of the above assumptions, let us characterize another heredity-transmitted anomaly whose role in ponerogenic processes on *any* social scale appears *exceptionally great*. We should also underscore that the need to isolate this phenomenon and examine it in detail became quickly and profoundly evident to those researchers – including the author - who were interested in the macro-
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social scale of the genesis of evil, because they witnessed it. I acknowledge my debt to Kazimierz Dabrowski[50] in doing this and calling this anomaly an "essential psychopathy".

Biologically speaking, the phenomenon is similar to color-blindness but occurs with about ten times lower frequency (slightly above 1/2%),[51] except that, unlike color blindness, it affects both sexes. *Its intensity also varies in scope from a level barely perceptive to an experienced observer to an obvious pathological deficiency.*

Like color blindness, this anomaly also appears to represent a deficit in stimulus transformation, albeit occurring not on the sensory but on the instinctive level.[52] Psychiatrist of the old school used to call such individuals "Daltonists of human feelings and socio-moral values".

The psychological picture shows clear deficits among men only; among women it is generally toned down, as by the effect of a second normal allele. This suggests that the anomaly is also inherited via the X chromosome, but through a semi-dominating gene. However, the author was unable to confirm this by excluding inheritance from father to son.

Analysis of the different experiential manner demonstrated by these individuals caused us to conclude that their *instinctive substratum is also defective*, containing certain gaps and lacking the natural syntonic responses commonly evidenced by

[50] Kazimierz Dabrowski (1902-1980):Polish psychologist, psychiatrist, physician, and poet. Dabrowski developed the theory of Positive Disintegration, a novel approach to personality development, over his lifetime of clinical and academic work. [Editor's note.]

[51] Recent research by Robert Hare, then Martha Stout, and finally Salekin, Trobst, Krioukova, have tended to increase the probably rate of occurrence in a given population. The latter researchers, in "Construct Validity of Psychopathy in a Community Sample: A Nomological Net Approach", Salekin, Trobst, Krioukova, *Journal of Personality Disorders*, 15(5), 425-441, 2001), suggest the prevalence of psychopathy to be perhaps 5% or more, although the vast majority of those will be male (more than 1/10 males versus approximately 1/100 females). [Editor's note.]

[52] Current day research suggests that many of the characteristics displayed by psychopaths are closely associated with a profound lack of ability to construct an empathic mental and emotional "facsimile" of another person. They seem completely unable to "get into the skin" of others, except in a purely intellectual sense. [Editor's note.]

members of the species *Homo Sapiens*.[53] Our species instinct is our first teacher; it stays with us everywhere throughout our lives. Upon this defective instinctive substratum, the deficits of higher feelings and the deformities and impoverishments in psychological, moral, and social concepts develop in correspondence with these gaps.

Our natural world of concepts – based upon species instincts as described in an earlier chapter - strikes the psychopath as a nearly incomprehensible convention with no justification in their own psychological experience. They think that customs and principles of decency are a foreign convention invented and imposed by someone else, ("probably by priests") silly, onerous, sometimes even ridiculous. At the same time, however, they easily perceive the deficiencies and weaknesses of our natural language of psychological and moral concepts in a manner somewhat reminiscent of the attitude of a contemporary psychologist—except in caricature.

The average intelligence of the psychopath, especially if measured via commonly used tests, is somewhat lower than that of normal people, albeit similarly variegated. Despite the wide variety of intelligence and interests, this group does not contain examples of the highest intelligence, nor do we find technical or craftsmanship talents among them. The most gifted members of this kind may thus achieve accomplishments in those sciences which do not require a correct humanistic world view or practical skills. (Academic decency is another matter, however.) Whenever we attempt to construct special tests to measure "life wisdom" or "socio-moral imagination", even if the difficulties of psychometric evaluation are taken into account, individuals of this type indicate a deficit disproportionate to their personal IQ.

In spite of their deficiencies in normal psychological and moral knowledge, they develop and then have at their disposal a knowledge of their own, something lacked by people with a natural world view. *They learn to recognize each other in a crowd as early as childhood, and they develop an awareness of the existence of other individuals similar to them.* They also

[53] What's missing in psychopaths are the qualities that people depend on for living in social harmony. [Editor's note.]

become conscious of being different from the world of those other people surrounding them. They view us from a certain distance, like a para-specific variety. Natural human reactions - which often fail to elicit interest to normal people because they are considered self-evident - strike the psychopath as strange and, interesting, and even comical. They therefore observe us, deriving conclusions, forming their different world of concepts. They become experts in our weaknesses and sometimes effect heartless experiments. The suffering and injustice they cause inspire no guilt within them, since such reactions from others are simply a result of their being different and apply only to "those other" people they perceive to be not quite conspecific. Neither a normal person nor our natural world view can fully conceive nor properly evaluate the existence of this world of different concepts.

A researcher into such phenomena can glimpse the deviant knowledge of the psychopath through long-term studies of the personalities of such people, using it with some difficulty, like a foreign language. As we shall see below, such practical skill becomes rather widespread in nations afflicted by that macro-social pathological phenomenon wherein this anomaly plays the inspiring role.

A normal person can learn to speak their conceptual language even somewhat proficiently, but the psychopath is never able to incorporate the world view of a normal person, although they often try to do so all their lives. The product of their efforts is only a role and a mask behind which they hide their deviant reality.

Another myth and role they often play, albeit containing a grain of truth in relation to the "special psychological knowledge" that the psychopath acquires regarding normal people, would be the psychopaths' brilliant mind or psychological genius; some of them actually believe in this and attempt to insinuate this belief to others.

In speaking of the mask of psychological normality worn by such individuals (and by similar deviants to a lesser extent), we should mention the book *The Mask of Sanity*; by Hervey Cleckley, who made this very phenomenon the crux of his reflections. A fragment:

> Let us remember that his typical behavior defeats what appear to be his own aims. Is it not he himself who is most deeply deceived by his apparent normality? Although he deliberately cheats others and is quite conscious of his lies, he appears unable to distinguish adequately between his own pseudointentions, pseudoremorse, pseudolove, etc., and the genuine responses of a normal person. His monumental lack of insight indicates how little he appreciates the nature of his disorder. When others fail to accept immediately his "word of honor as a gentleman", his amazement, I believe, is often genuine. His subjective experience is so bleached of deep emotion that he is invincibly ignorant of what life means to others.
>
> His awareness of hypocrisy's opposite is so insubstantially theoretical that it becomes questionable if what we chiefly mean by hypocrisy should be attributed to him. Having no major value himself, can he be said to realize adequately the nature and quality of the outrages his conduct inflicts upon others? A young child who has no impressive memory of severe pain may have been told by his mother it is wrong to cut off the dog's tail. Knowing it is wrong he may proceed with the operation. We need not totally absolve him of responsibility if we say he realizes less what he did than an adult who, in full appreciation of physical agony, so uses a knife. Can a person experience the deeper levels of sorrow without considerable knowledge of happiness? Can he achieve evil intention in the full sense without real awareness of evil's opposite? I have no final answer to these questions.[54]

All researchers into psychopathy underline three qualities primarily with regard to this most typical variety: The absence of a sense of guilt for antisocial actions, the inability to love truly, and the tendency to be garrulous in a way which easily deviates from reality.[55]

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[54] Hervey Cleckley: *The Mask of Sanity*, 1976; C.V. Mosby Co., p. 386.

[55] In their paper, "Construct Validity of Psychopathy in a Community Sample: A Nomological Net Approach," (op cit.) Salekin, Trobst, and Krioukova, write: "Psychopathy, as originally conceived by Cleckley (1941), is not limited to engagement in illegal activities, but rather encompasses such personality characteristics as manipulativeness, insincerity, egocentricity, and lack of guilt - characteristics clearly present in criminals but also in spouses, parents, bosses, attorneys, politicians, and CEOs, to name but a few. (Bursten, 1973; Stewart, 1991).... As such, psychopathy may be characterized

A neurotic patient is generally taciturn and has trouble explaining what hurts him most. A psychologist must know how to overcome these obstacles with the help of non-painful interactions. Neurotics are also prone to excessive guilt about actions which are easily forgiven. Such patients are capable of decent and enduring love, although they have difficulty expressing it or achieving their dreams. A psychopath's behavior constitutes the antipode of such phenomena and difficulties.

Our first contact with the psychopath is characterized by a talkative stream which flows with ease and avoids truly important matters with equal ease if they are uncomfortable for the speaker. His train of thought also avoids those abstract matters of human feelings and values whose representation is absent in the psychopathic world view unless, of course, he is being deliberately deceptive, in which case he will use many "feeling" words which careful scrutiny will reveal that he does not understand those words the same way normal people do. We then also feel we are dealing with an imitation of the thought patterns of normal people, in which something else is, in fact, "normal". From the logical point of view, the flow of thought is ostensibly correct, albeit perhaps removed from commonly accepted criteria. A more detailed formal analysis, however, evidences the use of many suggestive paralogisms.[56]

Individuals with the psychopathy referred to herein are virtually unfamiliar with the enduring emotions of love for an-

... as involving a tendency towards both dominance and coldness. Wiggins (1995) in summarizing numerous previous findings... indicates that such individuals are prone to anger and irritation and are willing to exploit others. They are arrogant, manipulative, cynical, exhibitionistic, sensation-seeking, Machiavellian, vindictive, and out for their own gain. With respect to their patterns of social exchange (Foa & Foa, 1974), they attribute love and status to themselves, seeing themselves as highly worthy and important, but prescribe neither love nor status to others, seeing them as unworthy and insignificant. This characterization is clearly consistent with the essence of psychopathy as commonly described. ... What is clear from our findings is that (a) psychopathy measures have converged on a prototype of psychopathy that involves a combination of dominant and cold interpersonal characteristics; (b) psychopathy does occur in the community and at what might be a higher than expected rate; and (c) psychopathy appears to have little overlap with personality disorders aside from Antisocial Personality Disorder." [Editor's note.]

[56] An unintentionally invalid argument. [Editor's note.]

other person, particularly the marriage partner; it constitutes a fairytale from that "other" human world. Love, for the psychopath, is an ephemeral phenomenon aimed at sexual adventure. Many psychopathic Don Juans are able to play the lover's role well enough for their partners to accept it in good faith. After the wedding, feelings which really never existed are replaced by egoism, egotism, and hedonism. Religion, which teaches love for one's neighbor, also strikes them as a similar fairytale good only for children and those different "others".

One would expect them to feel guilty as a consequence of their many antisocial acts, however their lack of guilt is the result of all their deficits, which we have been discussing here.[57] The world of normal people whom they hurt is incomprehensible and hostile to them, and life for the psychopath is the pursuit of its immediate attractions, moments of pleasure, and temporary feelings of power. They often meet with failure along this road, along with force and moral condemnation from the society of those other incomprehensible people.

In their book *Psychopathy and Delinquency*, W. and J. McCord say the following about them:

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[57] Robert Hare says, "What I thought was most interesting was that for the first time ever, as far as I know, we found that there was no activation of the appropriate areas for emotional arousal, but there was over-activation in other parts of the brain, including parts of the brain that are ordinarily devoted to language. Those parts were active, as if they were saying, 'Hey, isn't that interesting.' So they seem to be analyzing emotional material in terms of its linguistic or dictionary meaning. There are anomalies in the way psychopaths process information. It may be more general than just emotional information. In another functional MRI study, we looked at the parts of the brain that are used to process concrete and abstract words. Non-psychopathic individuals showed increased activation of the right anterior/superior temporal cortex. For the psychopaths, that didn't happen."
Hare and his colleagues then conducted an fMRI study using pictures of neutral scenes and unpleasant homicide scenes. "Non-psychopathic offenders show lots of activation in the amygdala [to unpleasant scenes], compared with neutral pictures," he points out. "In the psychopath, there was nothing. No difference. But there was overactivation in the same regions of the brain that were overactive during the presentation of emotional words. It's like they're analyzing emotional material in extra-limbic regions." (*Psychopathy vs. Antisocial Personality Disorder and Sociopathy: A Discussion by Robert Hare*; crimelibrary.com)

> The psychopath feels little, if any, guilt. He can commit the most appalling acts, yet view them without remorse. The Psychopath has a warped capacity for love. His emotional relationships, when they exist, are meager, fleeting, and designed to satisfy his own desires. These last two traits, guiltlessness and lovelessness, conspicuously mark the psychopath as different from other men.[58]

The problem of a psychopath's moral and legal responsibility thus remains open and subject to various solutions, frequently summary or emotional, in various countries and circumstances. It remains a subject of discussion whose solution does not appear possible within the framework of the presently accepted principles of legal thought.

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Other psychopathies: The cases of essential psychopathy seem similar enough to each other to permit them to be classified as qualitatively homogenous. However, we can also include within psychopathic categories a somewhat indeterminate number of anomalies with a hereditary substratum, whose symptoms are approximate to this most typical phenomenon.

We also meet difficult individuals with a tendency to behave in a manner hurtful to other people, for whom tests do not indicate existing damage to brain tissue and anamnesis does not indicate abnormal childhood experiences which could explain their state. The fact that such cases are repeated within families would suggest a hereditary substratum, but we must also take into account the possibility that harmful factors participated in the fetal stage. This is an area of medicine and psychology warranting more study, as there is more to learn than we already know concretely.

Such people also attempt to mask their different world of experience and to play a role of normal people to varying degrees, although this is no longer the characteristic "Cleckley mask". Some are notable by demonstrations of their strangeness. These people participate in the genesis of evil in very different ways, whether taking part openly or, to a lesser extent, when they have managed to adapt to proper ways of living.

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[58] McCord, W. & McCord, J. *Psychopathy and Delinquency*. New York: Grune & Stratton, 1956.
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These psychopathic and related phenomena may, quantitatively speaking, be summarily estimated at two or three times the number of cases of essential psychopathy, i.e. at less than two per cent of the population.

This type of person finds it easier to adjust to social life. The lesser cases in particular adapt to the demands of the society of normal people, taking advantage of its understanding for the arts and other areas with similar traditions. Their literary creativity is often disturbing if conceived in ideational categories alone; they insinuate to their readers that their world of concepts and experiences is self-evident; also it contains characteristic deformities.[59]

The most frequently indicated and long-known of these is the *asthenic psychopathy*, which *appears in every conceivable intensity, from barely perceptible to an obvious pathologic deficiency*.

These people, asthenic and hypersensitive, do not indicate the same glaring deficit in moral feeling and ability to sense a psychological situation as do essential psychopaths. They are somewhat idealistic and tend to have superficial pangs of conscience as a result of their faulty behavior.

On the average, they are also less intelligent than normal people, and their mind avoids consistency and accuracy in reasoning. Their psychological world view is clearly falsified, so their options about people can never be trusted. A kind of mask cloaks the world of their personal aspirations, which is at variance with what they are actually capable of doing. Their behavior towards people who do not notice their faults is urbane, even friendly; however, the same people manifest a preemptive

[59] A number of researchers at present are suggesting that Asperger's Syndrome belongs under the classification of psychopathy. Asperger's Syndrome describes children who: "lack basic social and motor skills, seem unable to decode body language and sense the feelings of others, avoid eye contact, and frequently launch into monologues about narrowly defined - and often highly technical - interests. Even when very young, these children become obsessed with order, arranging their toys in a regimented fashion on the floor and flying into tantrums when their routines are disturbed. As teenagers, they're prone to getting into trouble with teachers and other figures of authority, partly because the subtle cues that define societal hierarchies are invisible to them." (Steve Silberman, "The Geek Syndrome": wired.com) [Editor's note.]

hostility and aggression against persons who have a talent for psychology, or demonstrate knowledge in this field.

The asthenic psychopath is relatively less vital sexually and is therefore amenable to accepting celibacy; that is why some Catholic monks and priests often represent lesser or minor cases of this anomaly. Such individuals may very likely have inspired the anti-psychological attitude traditional in Church thinking.

The more severe cases are more brutally anti-psychological and contemptuous of normal people; they tend to be active in the processes of the genesis of evil on a larger scale. Their dreams are composed of a certain idealism similar to the ideas of normal people. They would like to reform the world to their liking but are unable to foresee more far-reaching implications and results. Spiced by deviance, their visions may influence naive rebels or people who have suffered injustice. Existing social injustice may look like a justification for a radicalized world view and the assimilation of such visions.

The following is an example of the thought-pattern of a person who displays a typical and severe case of asthenic psychopathy:

	Symptoms:
"IIf I had to start life all over again, I'd do exactly the same: it's organic necessity, nor the dictates of duty. I have one thing which keeps me going and bids me be serene even when things are so very sad. That is an unshakable faith in people. Conditions will change and evil will cease to reign, and man will be a brother to man, not a wolf as is the case today. My forebearance derives not from my fancy, but rather from my clear vision of the cause which give rise to evil."	A feeling of being different. The shallow nostalgia characteristic of this psychopathy. Vision of a new world. Different psychological knowledge.-

Those words were written in prison on December 15, 1913 by Felix Dzerzhinsky, a descendant of Polish gentry who was

soon to originate the *Cherezvichayka*[60] in the Soviet Union and to become the greatest idealist among these most famous murderers. Psychopathies surface in all nations.[61]

If the time ever comes, when "conditions will change" and "evil will no longer rule", it could be because progress in the study of pathological phenomena and their ponerogenic role will make it possible for societies to calmly accept the existence of these phenomena and comprehend them as categories of nature. The vision of a new, just structure of society can then be realized within the framework and under the control of *normal* people. Having reconciled ourselves to the fact that such people are different and have a limited capacity for social adjustment, we should create a system of permanent protection for them within the framework of reason and proper knowledge, a system which will partially make their dreams come true.

For our purposes, we should also draw attention to types with deviant features; these were isolated relatively long ago by Edward Brzezicki[62] and accepted by Ernst Kretschmer[63] as characteristic of eastern Europe in particular. *Skirtoids*[64] are

[60] The Cheka was the first secret police set up under Bolshevik rule. Dzerzhinsky was its first Commissar. [Editor's note]

[61] Dzerzhinsky is an interesting case. It is said of him that "His honest and incorruptible character, combined with his complete devotion to the cause, gained him swift recognition and the nickname Iron Felix." His monument in the center of Warsaw in "Dzerzhinsky square", was hated by the population of the Polish capital as a symbol of soviet oppression and was toppled down in 1989, as soon as the PZPR started losing power, the square's name was soon changed to its pre-second world war name "Plac Bankowy" (Bank square). According to a popular joke of that late People's Republic of Poland-era "Dzerzhinsky deserved a monument for being the Pole to kill the largest number of communists".

[62] My professor of psychiatry – Yagiellonian University – Cracow (a friend of Kretschmer).

[63] Ernst Kretschmer is remembered for his correlation of build and physical constitution with personality characteristics and mental illness. In 1933 Krestchmer resigned as president of the German society of Psychotherapy in protest against the Nazi takeover of the government. But unlike other prominent German psychologists he remained in Germany during World War II. Kretschmer further developed new methods of psychotherapy and hypnosis, and studied compulsive criminality, recommending adequate provision be made for the psychiatric treatment of prisoners. [Editor's note.]

[64] Greek root *skirtaô*: to rebel, to jump. [Editor's note.]

vital, egotistical, and thick-skinned individuals who make good soldiers because of their endurance and psychological resistance. In peacetime, however, they are incapable of understanding life's subtler matters or rearing children prudently. They are happy in primitive surroundings; a comfortable environment easily causes hysterization within them. They are rigidly conservative in all areas and supportive of governments that rule with a heavy hand.

Kretschmer was of the opinion that this anomaly was a biodynamic phenomenon caused by the crossing of two widely separated ethnic groups, which is frequent in that area of Europe. If that were the case, North America should be full of skirtoids, a hypothesis that deserves observation. We may assume that skirtoidism is inherited normally; not sex-linked. This anomaly should be taken into consideration if we wish to understand the history of Russia, as well as the history of Poland, to a lesser extent.

Another interesting question suggests itself: what kind of people are the so-called "jackals", hired as professional and mercenary killers by various groups, and who so quickly and easily take up arms as a means of political struggle? They offer themselves as specialists who perform the duty as accepted; no human feelings interfere with their nefarious plans. They are most certainly not normal people, *but none of the deviations described herein fits this picture*. As a rule, essential psychopaths are talkative and incapable of such carefully planned activity.

Perhaps, we should assume this type to be the product of a cross between lesser taints of various deviations. Even if we accept the statistical probability of the appearance of such hybrids, taking into account the quantitative data, they should be an extremely rare phenomena. However, mate-selection psychology produces pairings which bilaterally represent various anomalies. Carriers of two or even three lesser deviational factors should thus be more frequent. A jackal could then be imagined as the carrier of schizoidal traits in combination with some other psychopathy, e.g. essential psychopathy or skirtoidism. More frequent instances of such hybrids are a large part of a society's pool of hereditary pathological ponerogenic factors.

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The above characterizations are selected examples of pathological factors which participate in ponerogenic processes. The ever-increasing literature in this area furnishes interested readers with a wider range of data and sometimes colorful descriptions of such phenomena. The current state of knowledge in this area is nevertheless still insufficient to produce practical solutions for the many problems human beings face, particularly those on the individual and family scale. Studies on the biological nature of these phenomena are needed for this purpose.

I would like to warn those readers lacking knowledge and experience of their own in this area not to fall prey to the impression that the world surrounding them is dominated by individuals with pathological deviations, whether described herein or not; it is not. The following graphic representation in circle form approximates the presence of individuals with various psychological anomalies within a society

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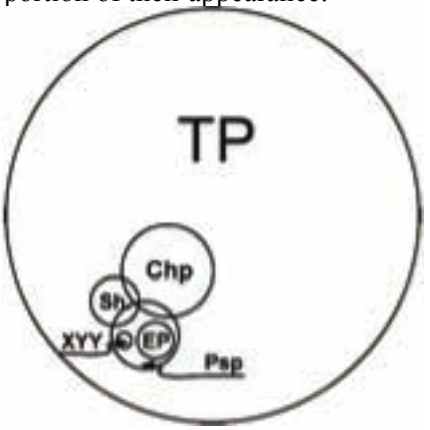
Pathological phenomena as described in approximate proportion of their appearance:



T.P. Total population

Psp. Psychopathies

Chp. Characteropathies

E.P. Essential psychopathy

Sh. Schizoidia

XYY karyotype

The fact that deviant individuals are a minority should be emphasized all the more since there have been theories on the exceptionally creative role of abnormal individuals, even an identification of human genius with the psychology of abnormality. However, the one-sidedness of these theories appears to be derived from people who were searching for an affirmation

of their own personalities by means of such a world view. Outstanding thinkers, discoverers, and artists have also been specimens of psychological normality, qualitatively speaking.

After all, psychologically normal people constitute both the great statistical majority and the real base of societal life in each community. According to natural law, they should thus be the ones to set the pace; moral law is derived from their nature. Power should be in the hands of normal people. A ponerologist only demands that such authority be endowed with an appropriate understanding of these less-normal people, and that the law be based upon such understanding.

The quantitative and qualitative composition of this biopsychologically deficient fraction of the population certainly varies in time and space on our planet. This may be represented by a single-digit percentage in some nations, in the teens in others. Said quantitative and qualitative structure influence the entire psychological and moral climate of the country in question. That is why this problem should be the subject of conscious concern. However it should also be noted that evidence suggests that the dreams of power so frequently present in these circles do not always and necessarily manifest fully in countries where this percentile has been very high. Other historical circumstances were decisive as well.

In any society in this world, psychopathic individuals and some of the other deviant types create a ponerogenically active network of common collusions, partially estranged from the community of normal people. An inspirational role of essential psychopathy in this network appears to be a common phenomenon. They are aware of being different as they obtain their life-experiences and become familiar with different ways of fighting for their goals. Their world is forever divided into "us and them"; their little world with its own laws and customs and that other foreign world of normal people that they see as full of presumptuous ideas and customs by which they are condemned morally. Their sense of honor bids them to cheat and revile that other human world and its values at every opportunity. In contradiction to the customs of normal people, they feel that breaking their promises is appropriate behavior.

One of the most disturbing things about psychopaths that normal people must deal with is the fact that they very early learn how their personalities can have traumatizing effects on the personalities of those normal people, and how to take advantage of this root of terror for purposes of reaching their goals. This dichotomy of worlds is permanent and does not disappear even if they succeed in realizing their youthful dream of gaining power over the society of normal people. This strongly suggests that the separation is biologically conditioned.

In the psychopath, a dream emerges like some Utopia of a "happy" world and a social system which does not reject them or force them to submit to laws and customs whose meaning is *incomprehensible* to them. They dream of a world in which their simple and radical way of experiencing and perceiving reality would dominate[65]; where they would, of course, be assured safety and prosperity. In this Utopian dream, they imagine that those "others", different, but also more technically skillful than they are, should be put to work to achieve this goal for the psychopaths and others of their kin. "We", they say, "after all, will create a new government, one of justice"[66]. They are prepared to fight and to suffer for the sake of such a brave new world, and also, of course, to inflict suffering upon others. Such a vision justifies killing people, whose suffering does not move them to compassion because "they" are not quite conspecific. They do not realize that they will consequently meet with opposition which can last for generations[67].

Subordinating a normal person to psychologically abnormal individuals has severe and deforming effects on his or her personality: it engenders trauma and neurosis. This is accomplished in a manner which generally evades conscious controls. Such a situation deprives the person of his natural rights: to practice his own mental hygiene, develop a sufficiently autonomous personality, and utilize his common sense. In the light of natural law, it thus constitutes a kind of crime - which

[65] i.e. Lying, cheating, destroying, using others, etc. [Editor's note.]
[66] For psychopaths only; injustice for everyone else. [Editor's note.]
[67] "Kill them all; God will know his own," seems to be the method advocated by psychopaths. [Editor's note.]

can appear at any social scale, in any context - although it is not mentioned in any code of law.

We have already discussed the nature of some pathological personalities, e.g. frontal characteropathy, and how they can deform the personalities of those with whom they interact. Essential psychopathy has *exceptionally intense effects* in this manner. Something mysterious gnaws into the personality of an individual at the mercy of the psychopath and is then fought like a demon. His emotions become chilled, his sense of psychological reality is stifled. This leads to de-criterialization of thought and a feeling of helplessness, culminating in depressive reactions which can be so severe that psychiatrists sometimes misdiagnose them as a manic-depressive psychosis. Many people rebel against a psychopathic domination much earlier than such a crisis point and start searching for some way of liberating themselves from such an influence.

Many life-situations involve far less mysterious results of other psychological anomalies upon normal people (which are always unpleasant and destructive) and their carriers' unscrupulous drives to dominate and take advantage of others. Governed by unpleasant experiences and feelings, as well as natural egoism, societies thus have good reason to reject such people, helping to push them into marginal positions in social life, including poverty and criminality.

It is unfortunately almost the rule that such behavior is amenable to moralizing justification in our natural world view categories. Most members of society feel entitled to protect their own persons and property and enact legislation for that purpose. Being based on natural perception of phenomena, and on emotional motivations instead of an objective understanding of the problems, such laws in no way serve to safeguard the kind of order and safety we would like; psychopaths and other deviants merely perceive such laws as a force which needs to be battled.

To individuals with various psychological deviations, the social structure dominated by normal people and their conceptual world appears to be a "system of force and oppression". Psychopaths reach such a conclusion as a rule. If, at the same time, a good deal of injustice does in fact exist in a given soci-

ety, pathological feelings of unfairness and suggestive statements emanating from deviants can resonate among those who have truly been treated unfairly. Revolutionary doctrines may then be easily propagated among both groups, although each group has completely different reasons for favoring such ideas.

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The presence of pathogenic bacteria in our environment is a common phenomenon; however, it is not the single decisive factor that determines whether an individual or a society becomes ill, since natural and artificial immunity as well as medical assistance may play a role as well. Similarly, psychopathological factors alone do not – themselves - decide about the spread of evil. Other factors have parallel importance: socio-economic conditions, and moral and intellectual deficits.

Individuals and nations that are able to endure injustice in the name of moral values can more easily find a way out of such difficulties without resorting to violent means. A rich moral tradition contains the experience and reflections of centuries in this regard. This book describes the role of these additional factors in the genesis of evil, which have been insufficiently understood for centuries; such explication is essential for completing the overall picture and permitting more effective practical measures to be formulated.

Thus, emphasizing the role of pathological factors in the genesis of evil does not minimize the responsibility of social moral failings and intellectual deficits in contributing to the situation. Real moral deficits and a grossly inadequate conception of human reality and psychological and moral situations are frequently caused by some earlier or contemporary activity on the part of pathological factors.

However, we must also acknowledge the constant, biologically determined presence within every human society of this small minority of individuals who are carriers of qualitatively diverse, but ponerologically active, pathological factors. Any discussion on what came first in the process of the genesis of evil, moral failings or the activities of pathological factors, can thus be considered academic speculation. On the other hand, the Bible is worth re-reading through the eyes of a ponerologist.
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Detailed analysis of the personality of the average normal person nearly always reveals conditions and difficulties caused by the effects upon him of some kind of pathological factor. If the activity was far removed in time or space, or the factor relatively obvious, healthy common sense is generally sufficient to correct such effects. If the pathological factor remains incomprehensible, the person has difficulty understanding the cause of his problems; he sometimes appears to remain a lifelong slave of imaginings and patterns of behavioral response which originated under the influence of pathological individuals. This is what occurred in the above-mentioned family, where the source of pathological induction was the eldest sister with perinatal damage of the prefrontal fields of her brain cortex. Even when she obviously abused her youngest child, her brothers attempted to interpret this in a paramoralistic manner, a sacrifice in the name of "family honor".

Such matters should be taught to everyone in order to facilitate auto-pedagogical self-monitoring. Certain outstanding psychopathologists became convinced that developing a healthy functional view of human reality is impossible without factoring in psychopathological findings, are correct, a conclusion difficult to accept by people who believe they have attained a mature world view without such burdensome studies. The older egotistical defenders of the natural world view have tradition, belles-lettres, even philosophy on their side. They do not realize that during the present time, their manner of comprehending life's questions renders the battle with evil more problematic. However, the younger generation is more familiar with biology and psychology, and is thus more amenable to an objective understanding of the role of pathological phenomena in the processes of the genesis of evil.

Parallax[68], often even a wide gap, frequently occurs between human and social reality, which is biological by nature and frequently influenced by the above-mentioned refusal to factor in psychopathological elements, as well as the traditional perceptions of reality as taught by philosophy, ethics, and secular and canon law. This gap is easily discernible to those people

[68] The difference in appearance or position of an object when viewed from two different locations. [Editor's note.]

whose psychological world view was formed in a manner different from the natural way of a normal person. Many of them consciously and subconsciously take advantage of this weakness in order to force themselves into it, along with their myopically-determined activities characterized by egoistical concepts of self-interest. Still people, whether pathologically indifferent to other peoples' or nations' hurts, or lacking in knowledge as to what is human and decent, then find an open gate to bulldoze their different way of life through unobliging societies.

Will we ever be able to overcome this age-old problem of humanity sometime in the yet undetermined future, with the assistance of the biological and psychological sciences making progress in the study of various pathological factors participating in ponerogenic processes? That will depend on the support of the societies in question. Scientific and societal awareness of the role played by the above-mentioned factors in the genesis of evil will help public opinion to elaborate an appropriate position against evil, which will then cease to be so fascinatingly mysterious. If properly modified based on an understanding of the nature of phenomena, the law will permit prophylactic countermeasures to the origin of evil.

Over the centuries, every society has been subjected to natural eugenic processes which cause defective individuals, including those with above-mentioned features, to drop out of reproductive competition or reduce their birth rate. These processes are rarely seen as such, often being screened by the accompanying evil or some other conditions apparently relegating them to the background. Conscious comprehension of these matters based on proper knowledge and approximate moral criteria could render these processes less stormy in form, not so full of bitter experience. If human consciousness and conscience are properly formed and good advice in these matters is heeded, the balance of these processes could be tipped markedly in the positive direction. After a number of generations, society's burden of inherited pathological factors would be

reduced below a certain critical level, and their participation in ponerogenic processes would begin to fade away. [69]

Ponerogenic Phenomena and Processes

Following the real space-time network of qualitatively complex causative links as occur in ponerogenic processes requires the proper approach and experience. The fact that psychologists daily face multiple cases of dealing with such deviants or their victims means that they are becoming progressively more skilled in understanding and describing the many components of psychological causation. They are observing feedback on closed causative structures. However, this skill sometimes proves insufficient in overcoming our human tendency to concentrate upon some facts while ignoring others, provoking an unpleasant sensation that our mind's capacity of understanding the reality surrounding us is inefficient. This explains the temptation to use the natural world view in order to simplify complexity and its implications, a phenomenon as common as the "old sage" known to India's philosophical psychology. Such oversimplification of the causative picture as regards the genesis of evil, often to a single easily understood cause or one perpetrator, itself becomes, itself, a cause in this genesis.

With great respect for the shortcomings of our human reason, let us consciously take the middle road and use the abstraction process, first describing selected phenomena, then the causative chains characteristic for ponerogenic processes. Such chains can then be linked into more complex structures ever more sufficient for grasping the full picture of the real causative network. At first the holes in the net will be so large that a school of sprats can swim through undetected, although large fish will be caught. However, this world's evil represents a kind of continuum, where minor species of human evil effectively add up to the genesis of large evil. Making this net denser and filling in the details of the picture appear to be eas-

[69] Łobaczewski seems to be referring to war and other physical conflicts and suggesting that, if normal people would refuse to get involved and allow only the deviants to fight, they would eventually kill each other off. [Editor's note.]

ier, since ponerogenic laws are analogous regardless of the scale of occurrences. Our common sense thus commits minor errors at the level of minor matters.

In attempting closer observation of these psychological processes and phenomena which lead one man or one nation to hurt another, let us select phenomena as characteristic as possible. We shall see that the participation of various pathological factors in these processes *is the rule*; the situation where such participation is not noticeable tends to be the exception.

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The second chapter sketched the human instinctive substratum's role in our personality development, the formation of the natural world view, and societal links and structures. We also indicated that our social, psychological, and moral concepts, as well as our natural forms of reaction, are not adequate for every situation with which life confronts us. We generally wind up hurting someone if we act according to our natural concepts and reactive archetypes in situations which seem to be appropriate to our imaginings, although they are in fact essentially different. As a rule, such different situations allowing para-appropriate reactions occur because some pathological factor difficult to understand has entered the picture. *Thus, the practical value of our natural world view generally ends where psychopathology begins.*

Familiarity with this common weakness of human nature and the normal person's "naïveté" is *part of the specific knowledge we find in many psychopathic individuals*, as well some characteropaths. Spellbinders of various schools attempt to provoke such para-appropriate reactions from other people in the name of their specific goals, or in the service of their reigning ideologies. That hard-to-understand pathological factor is located within the spellbinder himself.

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Egotism: We call egotism the attitude, subconsciously conditioned as a rule, to which we attribute excessive value to our instinctive reflexes, early acquired imaginings and habits, and individual world view. Egotism hampers a personality's normal evolution because it fosters the domination of subconscious life and makes it difficult to accept disintegrative states which can

be very helpful for growth and development. This egotism and rejection of disintegration[70] in turn favors the appearance of para-appropriate reactions as described above. An egotist measures other people by his own yardstick, treating *his* concepts and experiential manner as *objective* criteria. He would like to force other people to feel and think very much the same way he does. Egotist nations have the subconscious goal of teaching or forcing other nations to think in their own categories, which makes them incapable of understanding other people and nations or becoming familiar with the values of their cultures.

Proper rearing and self-rearing thus always aims at de-egotizing a young person or adult, thereby opening the door for his mind and character to develop. Practicing psychologists nevertheless commonly believe that a certain measure of egotism is useful as a factor stabilizing the personality, protecting it from overly facile neurotic disintegration, and thereby making it possible to overcome life's difficulties. However rather exceptional people exist whose personality is very well integrated even though they are almost totally devoid of egotism; this allows them to understand others very easily.

The kind of excessive egotism which hampers the development of human values and leads to misjudgment and terrorizing of others well deserves the title "king of human faults". Difficulties, disputes, serious problems, and neurotic reactions sprout up in everyone around such an egotist like mushrooms after a rainfall. Egotist nations start wasting money and effort in order to achieve goals derived from their erroneous reasoning and overly emotional reactions. Their inability to acknowledge other nations' values and dissimilarities, derived from other cultural traditions, leads to conflict and war.

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[70] See footnote p. 128. Kazimierz Dabrowski developed the theory of Positive Disintegration which posits that individuals with strong developmental potential tend to experience frequent and intense crises (positive disintegrations) that create opportunities for the development of an autonomous, self-crafted personality. Dabrowski observed that gifted and creative populations tend to exhibit increased levels of developmental potential and thus may be predisposed to experience the process of positive disintegration. (*A Brief Overview Dabrowski's Theory of Positive Disintegration* by William Tillier Calgary, Alberta, Canada) [Editor's note.]

We can differentiate between primary and secondary egotism. The former comes from a more natural process, namely the child's natural egotism and child-rearing errors that tend to perpetuate this childish egotism. The secondary one occurs when a personality that has overcome his childish egotism regresses to this state under stress, which leads to an artificial attitude characterized by greater aggression and social noxiousness. Excessive egotism is a constant property of the hysterical personality[71], whether their hysteria be primary or secondary. That is why the increase in a nations' egotism should be attributed to the above described hysterical cycle before anything else.

If we analyze the development of excessively egotistical personalities, we often find some non-pathological causes, such as having been raised in a constricted and overly routine environment or by persons less intelligent than the child. However, the main reason for the development of an overly egotistical personality in a normal person is contamination, through psychological induction, by excessively egotistical or hysterical persons who, themselves, developed this characteristic under the influence of various *pathological* causes. Most of the above-described genetic deviations *cause the development of pathologically egotistical personalities*, among other things.

Many people with various hereditary deviations and acquired defects develop pathological egotism. For such people, forcing others in their environment, whole social groups, and, if possible, entire nations, to feel and think like themselves becomes an internal necessity, a ruling concept. A game that a normal person would not take seriously can become a lifelong goal for them, the object of effort, sacrifices, and cunning psychological strategy.

Pathological egotism derives from repressing from one's field of consciousness any objectionable, self-critical associations referring to one's own nature or normality. Dramatic

[71] A personality disorder marked by immaturity, dependence, self-centeredness, and vanity, with a craving for attention, activity, or excitement, and behavior that is markedly unstable or manipulative. (*The American Heritage Stedman's Medical Dictionary*, 2nd Edition 2004; Houghton Mifflin Company) [Editor's note.]

question such as "who is abnormal here, me or this world of people who feel and think differently?" are answered in the world's disfavor. Such egotism is always linked to a dissimulative attitude, with a Cleckley mask over some pathological quality being hidden from consciousness, both one's own and that of other people. The greatest intensity of such egotism can be found in the *prefrontal characteropathy* described above.

The importance of the contribution of this kind of egotism to the genesis of evil thus hardly needs elaboration. It is a primarily societal influence, egotizing or traumatizing others, which in turn causes further difficulties. Pathological egotism is a constant component of variegated states wherein someone who appears to be normal (although he is in fact not quite so) is driven by motivations or battles for goals a normal person considers unrealistic or unlikely. The average person might ask: "What could he expect to gain by that?". Environmental opinion, however, often interprets such a situation in accordance with "common sense" and is thus prone to accept a "more likely" version of the situation and events. Such interpretation often results in human tragedy. We should thus always remember that the principle of law *cui prodest*[72] becomes illusory whenever some pathological factor enters the picture.

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Moralizing interpretation: The tendency to impart a moralizing interpretation upon essentially pathological phenomena is an aspect of human nature whose discernable substratum is encoded in our specific instinct; namely humans normally fail to differentiate between moral and biological evil. Moralizing always surfaces, albeit to varying degrees, within the natural psychological and moral world view, which is why we should consider this tendency a permanent error of public opinion. We may curb it with increased self-knowledge, but overcoming it requires specific knowledge in the psychopathological area. Young people and less cultured circles always tend toward such interpretations (although it characterizes traditional esthetes too), which intensifies whenever our natural reflexes take over control from reason, i.e. in hysterical states, and in direct proportion to the intensity of egotism.

[72] What or who does it advance? Who does it serve? What's the point?
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We close the door to a causative comprehension of phenomena and open it to vengeful emotions and psychological error whenever we impose a moralistic interpretation upon faults and errors in human behavior, which are in fact largely derived from the various influences of pathological factors, whether mentioned above or not, which are often obscured from minds untrained in this area. We thereby also permit these factors to continue their ponerogenic activities, both within ourselves and others. Nothing poisons the human soul and deprives us of our capacity to understand reality more objectively than this very obedience to that common human tendency to take a moralistic view of human behavior.

Practically speaking, to say the least, each instance of behavior that seriously hurts some other person contains within its psychological genesis the influence of some pathological factors, among other things, of course. Therefore, any interpretation of the causes of evil which would limit itself to moral categories is an inappropriate perception of reality. This can lead, generally speaking, to erroneous behavior, limiting our capacity for counteraction of the causative factors of evil and opening the door for lust for revenge. This frequently starts a new fire in the ponerogenic processes. We shall therefore consider a unilaterally moral interpretation of the origins of evil to be wrong and immoral at all times. The idea of overcoming this common human inclination and its results can be considered a moral motive intertwined throughout ponerology.

If we analyze the reasons why some people frequently overuse such emotionally-loaded interpretations, often indignantly rejecting a more correct interpretation, we shall of course also discover pathological factors acting within them. Intensification of this tendency in such cases is caused by repressing from the field of consciousness any self-critical concepts concerning their own behavior and its internal reasons. The influence of such people causes this tendency to intensify in others.

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Paramoralisms: The conviction that moral values exist and that some actions violate moral rules is so common and ancient a phenomenon that it seems to have some substratum at man's
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instinctive endowment level (although it is certainly not totally adequate for moral truth), and that it does not only represent centuries' of experience, culture, religion, and socialization. Thus, any insinuation framed in moral slogans is always suggestive, even if the "moral" criteria used are just an "ad hoc" invention. Any act can thus be proved to be immoral or moral by means of such paramoralisms utilized as active suggestion, and people whose minds will succumb to such reasoning can always be found.

In searching for an example of an evil act whose negative value would not elicit doubt in any social situation, ethics scholars frequently mention child abuse. However, psychologists often meet with paramoral affirmations of such behavior in their practice, such as in the above-mentioned family with the prefrontal field damage in the eldest sister. Her younger brothers emphatically insisted that their sister's sadistic treatment of her son was due to her exceptionally high moral qualifications, and they believed this by auto-suggestion. Paramoralism somehow cunningly evades the control of our common sense, sometimes leading to acceptance or approval of behavior that is openly pathological.[73]

Paramoralistic statements and suggestions so often accompany various kinds of evil that they seem quite irreplaceable. Unfortunately, it has become a frequent phenomenon for individuals, oppressive groups, or patho-political systems to invent ever-new moral criteria for someone's convenience. Such suggestions often partially deprive people of their moral reasoning and deform its development in youngsters. Paramoralism factories have been founded worldwide, and a ponerologist finds it hard to believe that they are managed by psychologically normal people.

[73] Many examples of recent years include children beaten to death by their parents for "religious reasons". The parents may claim that the child is demon possessed, or that they have behaved so loosely that only beating them will "straighten them out". Another example is circumcision, both for boys and girls by certain ethnic groups. The Indian custom of suttee, where the wife climbs on the funeral pyre of her husband; or in Muslim cultures where, if a woman is raped, it is the duty of her male family members to kill her to wipe away the shame from the family name. All of these acts are claimed to be "moral", but they are not, they are pathological and criminal. [Editor's note.]

The conversive[74] features in the genesis of paramoralisms seem to prove they are derived from mostly subconscious rejection (and repression from the field of consciousness) of something completely different, which we call *the voice of conscience*.

A ponerologist can nevertheless indicate many observations supporting the opinion that various pathological factors participate in the tendency to use paramoralisms. This was the case in the above-mentioned family. When it occurs with a moralizing interpretation, this tendency intensifies in egotists and hysterics, and its causes are similar. Like all conversive phenomena, the tendency to use paramoralisms is psychologically contagious. That explains why we observe it among people raised by individuals in whom it was developed alongside pathological factors.

This may be a good place to reflect that true moral law is born and exists independently of our judgments in this regard, and even of our ability to recognize it. Thus, the attitude required for such understanding is scientific, not creative: we must humbly subordinate our mind to the apprehended reality. That is when we discover the truth about man, both his weaknesses and values, which shows us what is decent and proper with respect to other people and other societies.

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Reversive blockade: Emphatically insisting upon something which is the opposite of the truth blocks the average person's mind from perceiving the truth. In accordance with the dictates of healthy common sense, he starts searching for meaning in the "golden mean" between the truth and its opposite, winding up with some satisfactory counterfeit. People who think like this do not realize that this effect is precisely the intent of the person who subjects them to this method. If the counterfeit of the truth is the opposite of a moral truth, at the same time, it simultaneously represents an extreme paramoralism, and bears its peculiar suggestiveness.

We rarely see this method being used by normal people; even if raised by the people who abused it; they usually only indicate its results in their characteristic difficulties in appre-

[74] See note p. 46.
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hending reality properly. Use of this method can be included within the above-mentioned special psychological knowledge developed by psychopaths concerning the weaknesses of human nature and the art of leading others into error. Where they are in rule, this method is used with virtuosity, and to an extent conterminous with their power.

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Information selection and substitution: The existence of psychological phenomena known to pre-Freudian philosophical students of the subconscious bears repeating. *Unconscious psychological processes outstrip conscious reasoning, both in time and in scope, which makes many psychological phenomena possible*: including those generally described as conversive, such as subconscious blocking out of conclusions, the selection, and, also, substitution of seemingly uncomfortable premises.

We speak of *blocking out* conclusions if the inferential process was proper in principle and has almost arrived at a conclusion and final comprehension within the act of internal projection, but becomes stymied by a preceding directive from the subconscious, which considers it inexpedient or disturbing. This is primitive prevention of personality disintegration, which may seem advantageous; however, it also prevents all the advantages which could be derived from consciously elaborated conclusion and reintegration. A conclusion thus rejected remains in our subconscious and in a more unconscious way causes the next blocking and selection of this kind. This can be extremely harmful, progressively enslaving a person to his own subconscious, and is often accompanied by a feeling of tension and bitterness.

We speak of *selection of premises* whenever the feedback goes deeper into the resulting reasoning and from its database thus deletes and represses into the subconscious just that piece of information which was responsible for arriving at the uncomfortable conclusion. Our subconscious then permits further logical reasoning, except that the outcome will be erroneous in direct proportion to the actual significance of the repressed data. An ever-greater number of such repressed information is collected in our subconscious memory. Finally, a kind of habit
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seems to take over: similar material is treated the same way even if reasoning would have reached an outcome quite advantageous to the person.

The most complex process of this type is substitution of premises thus eliminated by other data, ensuring an ostensibly more comfortable conclusion. Our associative ability rapidly elaborates a new item to replace the removed one, but it is one leading to a *comfortable* conclusion. This operation takes the most time, and it is unlikely to be exclusively subconscious. Such substitutions are often effected collectively, in certain groups of people, through the use of verbal communication. That is why they best qualify for the moralizing epithet "hypocrisy" than either of the above-mentioned processes.

The above examples of conversive phenomena do not exhaust a problem richly illustrated in psychoanalytical works. Our subconscious may carry the roots of human genius within, but its operation is not perfect; sometimes it is reminiscent of a blind computer, especially whenever we allow it to be cluttered with anxiously rejected material. This explains why conscious monitoring, even at the price of courageously accepting disintegrative states, is likewise necessary to our nature, not to mention our individual and social good.

There is no such thing as a person whose perfect self-knowledge allows him to eliminate all tendencies toward conversive thinking, but some people are relatively close to this state, while others remain slaves to these processes. Those people who use conversive operations too often for the purpose of finding convenient conclusions, or constructing some cunning paralogistic or paramoralistic statements, eventually begin to undertake such behavior for ever more trivial reasons, losing the capacity for conscious control over their thought process altogether. This necessarily leads to behavior errors which must be paid for by others as well as themselves.

People who have lost their psychological hygiene and capacity of proper thought along this road also lose their natural critical faculties with regard to the statements and behavior of individuals whose abnormal thought processes were formed on a substratum of pathological anomalies, whether inherited or acquired. Hypocrites stop differentiating between pathological

and normal individuals, thus opening an "infection entry" for the ponerologic role of pathological factors.

Generally, each community contains people in whom similar methods of thinking were developed on a large scale, with their various deviations as a backdrop. We find this both in characteropathic and psychopathic personalities. Some have even been influenced by others to grow accustomed to such "reasoning", since conversion thinking is highly contagious and can spread throughout an entire society. In "happy times" especially, the tendency for conversion thinking generally intensifies. It appears accompanied by a rising wave of hysteria in said society. Those who try to maintain common sense and proper reasoning finally wind up in the minority, feeling wronged because their human right to maintain psychological hygiene is violated by pressure from all sides. This means that unhappy times are not far away.

We should point out that the erroneous thought processes described herein also, as a rule, violate the laws of logic with characteristic treachery. Educating people in the art of proper reasoning can thus serve to counteract such tendencies; it has a hallowed age-old tradition which seems to have been insufficiently effective for centuries. As an example: according to the laws of logic, a question containing an erroneous or unconfirmed suggestion has no answer. Nevertheless, not only does operating with such questions become epidemic among people with a tendency to conversion thinking, and a source of terror when used by psychopathical individuals; it also occurs among people who think normally, or even those who have studied logic.

This decreasing tendency in a society's capacity for proper thought should be counteracted, since it also lowers its immunity to ponerogenic processes. An effective measure would be teaching both proper thought and skillful detection of errors in thought. The front of such education should be expanded, including psychology, psychopathology, and the science described herein, for the purpose of raising people who can easily detect any paralogism.

Spellbinders

In order to comprehend ponerogenic pathways of contagion, especially those acting in a wider social context, let us observe the roles and personalities of individuals we shall call "spellbinders", who are highly active in this area in spite of their statistically negligible number.

Spellbinders are generally the carriers of various pathological factors, some characteropathies, and some inherited anomalies. Individuals with malformations of their personalities frequently play similar roles, although the social scale of influence remains small (family or neighborhood) and does not cross certain boundaries of decency.

Spellbinders are characterized by pathological egotism. Such a person is forced by some internal causes to make an early choice between two possibilities: the first is forcing other people to think and experience things in a manner similar to his own; the second is a feeling of being lonely and different, a pathological misfit in social life. Sometimes the choice is either snake-charming or suicide.

Triumphant repression of self-critical or unpleasant concepts from the field of consciousness gradually gives rise to the phenomena of conversion thinking, or paralogistics, paramoralisms, and the use of reversion blockades. They stream so profusely from the mind and mouth of the spellbinder that they flood the average person's mind. Everything becomes subordinated to the spellbinder's over-compensatory conviction that they are exceptional, sometimes even messianic. An ideology emerges from this conviction, true in part, whose value is supposedly superior. However, if we analyze the exact functions of such an ideology in the spellbinder's personality, we perceive that it is a nothing other than a means of *self-charming*, useful for repressing those tormenting self-critical associations into the subconscious. The ideology's instrumental role in influencing other people also serves the spellbinder's needs.

The spellbinder believes that he will always find converts to his ideology, and most often, they are right. However, they feel shock (or even paramoral indignation) when it turns out that their influence extends to only a limited minority, while most people's attitude to their activities remains critical, pained and

disturbed. The spellbinder is thus confronted with a choice: either withdraw back into his void or strengthen his position by *improving the effectiveness* of his activities.

The spellbinder places on a high moral plane anyone who has succumbed to his influence and incorporated the experiential method he imposes. He showers such people with attention and property, if possible. Critics are met with "moral" outrage. It can even be proclaimed that the compliant minority is in fact the moral majority, since it professes the best ideology and honors a leader whose qualities are above average.

Such activity is always necessarily characterized by the *inability to foresee its final results*, something obvious from the psychological point of view because its substratum contains pathological phenomena, and both spellbinding and self-charming make it impossible to perceive reality accurately enough to foresee results logically. However, spellbinders nurture great optimism and harbor visions of future triumphs similar to those they enjoyed over their own crippled souls. *It is also possible for optimism to be a pathological symptom.*

In a healthy society, the activities of spellbinders meet with criticism effective enough to stifle them quickly. However, when they are preceded by conditions operating destructively upon common sense and social order; such as social injustice, cultural backwardness, or intellectually limited rulers sometimes manifesting pathological traits, spellbinders' activities have led entire societies into large-scale human tragedy.

Such an individual fishes an environment or society for people amenable to his influence, deepening their psychological weaknesses until they finally join together in a ponerogenic union. On the other hand, people who have maintained their healthy critical faculties intact, based upon their own common sense and moral criteria, attempt to counteract the spellbinders' activities and their results. In the resulting *polarization* of social attitudes, each side justifies itself by means of moral categories. That is why such commonsense resistance is always accompanied by some feeling of helplessness and deficiency of criteria.

The awareness that a spellbinder is always a pathological individual should protect us from the known results of a moral-

izing interpretation of pathological phenomena, ensuring us *an objective criteria for more effective action*. Explaining what kind of pathological substratum is hidden behind a given instance of spellbinding activities should enable a modern solution to such situations.

It is a characteristic phenomenon that a high IQ generally helps a person to be more immune to spellbinding activities *only to a moderate degree*. Actual differences in the formation of human attitudes to the influence of such activities should be attributed to other properties of human nature. The most decisive factor in assuming a critical attitude is good basic intelligence, which conditions our perception of psychological reality. We can also observe how a spellbinder's activities "husk out" amenable individuals with an astonishing regularity.

We shall later return to the specific relations that occur among the spellbinder's personality, the ideology he expounds, and the choices made by those who easily succumb. More exhaustive clarification thereof would require separate study within the framework of general ponerology, a work intended for specialists, in order to explain some of those interesting phenomena which are still not properly understood today.

Ponerogenic Associations

We shall give the name "ponerogenic association" to any group of people characterized by ponerogenic processes of above-average social intensity, wherein the carriers of various pathological factors function as inspirers, spellbinders, and leaders, and where a proper pathological social structure generates. Smaller, less permanent associations may be called "groups" or "unions".

Such an association gives birth to evil which hurts other people as well as its own members. We could list various names ascribed to such organizations by linguistic tradition: gangs, criminal mobs, mafias, cliques, and coteries, which cunningly avoid collision with the law while seeking to gain their own advantage. Such unions frequently aspire to political power in order to impose their expedient legislation upon societies in the name of a suitably prepared ideology, deriving

advantages in the form of disproportionate prosperity and the satisfaction of their craving for power.

A description and classification of such associations with a view of their numbers, goals, officially promulgated ideologies, and internal organizations would of course be scientifically valuable. Such a description, effected by a perceptive observer, could help a ponerologist determine some of the properties of such unions, which cannot be determined by means of natural conceptual language.

A description of this kind, however, ought not to cloak the more factual phenomena and psychological dependencies operating within these unions. Failure to heed this warning can easily cause such a sociological description to indicate properties which are of secondary importance, or even made "for show" to impress the uninitiated, thereby overshadowing the actual phenomena which decide the quality, role, and fate of the union. Particularly if such a description is colorful literature, it can furnish merely illusory or ersatz knowledge, thus rendering a naturalistic perception and causative comprehension of phenomena more difficult.

One phenomenon all ponerogenic groups and associations have in common is the fact that their members lose (or have already lost) *the capacity to perceive pathological individuals as such*, interpreting their behavior in a fascinated, heroic, or melodramatic ways. The opinions, ideas, and judgments of people carrying various psychological deficits are endowed with an importance at least equal to that of outstanding individuals among normal people.

The atrophy of natural critical faculties with respect to pathological individuals becomes an opening to their activities, and, at the same time, a criterion for recognizing the association in concern as ponerogenic. Let us call this the first criterion of ponerogenesis.

Another phenomenon all ponerogenic associations have in common is their statistically high concentration of individuals with various psychological anomalies. Their qualitative composition is crucially important in the formation of the entire union's character, activities, development, or extinction.

Groups dominated by various kinds of *characteropathic* individuals will develop relatively primitive activities, proving rather easy for a society of normal people to break. However, things are quite different when such unions are inspired by psychopathic individuals. Let us adduce the following example illustrating the roles of two different anomalies, selected from among actual events studied by the author.

In felonious youth gangs, a specific role is played by boys (and occasionally girls) that carry a characteristic deficit that is sometimes left behind by an inflammation of the parotid glands (the mumps). This disease entails brain reactions in some cases, leaving behind a discreet but permanent bleaching of feelings and a slight decrease in general mental skills. Similar results are sometimes left behind after diphtheria. As a result, such people easily succumb to the suggestions and manipulations of a more clever individuals.

When drawn into a felonious group, these constitutionally weakened individuals become faint-critical helpers and executors of the leader's intentions, tools in the hands of more treacherous, usually psychopathic, leaders. Once arrested, they submit to their leaders' insinuated explanations that the higher (paramoral) group ideal demands that they become scapegoats, taking the majority of blame upon themselves. In court, the same leaders who initiated the delinquencies mercilessly dump all the blame onto their less crafty colleagues. Sometimes a judge actually accepts the insinuations.

Individuals with the above-mentioned post-mumps and post-diphtheria traits constitute less than 1.0 % of the population as a whole, but their share reaches 1/4 of juvenile delinquent groups. This represents an inspissation[75] of the order of 30-fold, requiring no further methods of statistical analysis. When studying the contents of ponerogenic unions skillfully enough, we often meet with an inspissation of other psychological anomalies which also speak for themselves.

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Two basic types of the above-mentioned unions should be differentiated: *Primary ponerogenic and secondary ponero-*

[75] To thicken by either evaporation or absorption of fluid. Diminished fluidity, increased thickness. A concentration. [Editor's note.]
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genic. Let us describe as primarily ponerogenic a union whose abnormal members were active from the very beginning, playing the role of crystallizing catalysts as early as the process of creation of the group occurred. We shall call secondarily ponerogenic a union which was founded in the name of some idea with an independent social meaning, generally comprehensible within the categories of the natural world view, but which later succumbed to a certain moral degeneration. This in turn opened the door to infection and activation of the pathological factors within, and later to a ponerization of the group as a whole, or often of its fraction.

From the very outset, a primarily ponerogenic union is a foreign body within the organism of society, its character colliding with the moral values held or respected by the majority. The activities of such groups provoke opposition and disgust and are considered immoral; as a rule, therefore, such groups do not spread large, nor do they metastasize into numerous unions; they finally lose their battle with society.

In order to have a chance to develop into a large ponerogenic association, however, it suffices that some human organization, characterized by social or political goals and an ideology with some creative value, be accepted by a larger number of normal people *before* it succumbs to a process of ponerogenic malignancy. The primary tradition and ideological values of such a society may then, for a long time, protect a union which has succumbed to the ponerization process from the awareness of society, especially its less critical components. When the ponerogenic process touches such a human organization, which originally emerged and acted in the name of political or social goals, and whose causes were conditioned in history and the social situation, the original group's primary values will nourish and protect such a union, in spite of the fact that those primary values succumb to characteristic degeneration, the practical function becoming *completely different* from the primary one, because the names and symbols are retained. This is where the weaknesses of individual and social "common sense" are revealed.[76]

[76] Just because a group operates under the banner of "communism" or "socialism" or "democracy" or "conservatism" or "republicanism", doesn't mean

This is reminiscent of a situation psychopathologists know well: a person who enjoyed trust and respect in their circles starts behaving with preposterous arrogance and hurting others, allegedly in the name of his already known, decent and accepted convictions, which have – in the meantime - deteriorated due to some psychological process rendering them primitive but emotionally dynamic. However, his old acquaintances – having known him for long as the person he was - do not believe the injured parties who complain about his new, or even hidden, behavior, and are prepared to denigrate them and consider them liars. This adds insult to their injury and gives encouragement and license to the individual whose personality is undergoing deterioration, to commit further hurtful acts; as a rule, such a situation lasts until the person's madness becomes obvious.

Ponerogenic unions of the primary variety are mainly of interest to criminology; our main concern will be associations that succumb to a secondary process of poneric malignancy. First, however, let us sketch a few properties of such associations which have already surrendered to this process.

Within each ponerogenic union, a psychological structure is created which can be considered a counterpart or caricature of the normal structure of society or a normal societal organization. In a normal social organization, individuals with various psychological strengths and weaknesses complement each other's talents and characteristics. This structure is subjected to diachronic[77] modification with regard to changes in the character of the association as whole. The same is true of a ponerogenic union. Individuals with various psychological aberrations also complement each other's talents and characteristics.

The earlier phase of a ponerogenic union's activity is usually dominated by characteropathic, particularly paranoid, individuals, who often play an inspirational or spellbinding role in the ponerization process. Recall here the power of the paranoid characteropath lies in the fact that they easily enslave less critical minds, e.g. people with other kinds of psychological defi-

that, in practice, their functions are anything close to the original ideology. [Editor's note.]

[77] Over time; employing a chronological perspective. [Editor's note.]

ciencies, or who have been victims of individuals with character disorders, and, in particular, a large segment of young people.

At this point in time, the union still exhibits certain romantic features and is not yet characterized by excessively brutal behavior.[78] Soon, however, the more normal members are pushed into fringe functions and are excluded from organizational secrets; some of them thereupon leave such a union.

Individuals with inherited deviations then progressively take over the inspirational and leadership positions. The role of essential psychopaths gradually grows, although they like to remain ostensibly in the shadows (e.g. directing small groups), setting the pace as an éminence grise.[79] In ponerogenic unions on the largest social scales, the leadership role is generally played by a different kind of individual, one more easily digestible and representative. Examples include frontal characteropathy, or some more discreet complex of lesser taints.

A spellbinder at first simultaneously plays the role of leader in a ponerogenic group. Later there appears another kind of "leadership talent", a more vital individual who often joined the organization later, once it has already succumbed to ponerization. The spellbinding individual, being weaker, is forced to come to terms with being shunted into the shadows and recognizing the new leader's "genius", or accept the threat of total failure. Roles are parceled out. The spellbinder needs support from the primitive but decisive leader, who in turn needs the spellbinder to uphold the association's ideology, so essential in maintaining the proper attitude on the part of those members of the rank and file who betray a tendency to criticism and doubt of the moral variety.

The spellbinder's job then becomes to repackage the ideology appropriately, sliding new contents in under old titles, so

[78] An example would be a paranoid character who believes himself to be a Robin Hood type character with a "mission" to "rob from the rich and give to the poor". This can easily transform to "rob from anyone to gain for the self" under the cover of "social injustice against us makes it right". [Editor's note.]

[79] A powerful advisor or decision-maker who operates secretly or otherwise unofficially. This phrase originally referred to Cardinal Richelieu's right-hand man, François Leclerc du Tremblay, a Capuchin priest who wore gray robes. [Editor's note.]

that it can continue fulfilling its propaganda function under ever-changing conditions. He also has to uphold the leader's *mystique* inside and outside the association. Complete trust cannot exist between the two, however, since the leader secretly has contempt for the spellbinder and his ideology, whereas the spellbinder despises the leader for being such a coarse individual. A showdown is always probable; whoever is weaker becomes the loser.

The structure of such a union undergoes further variegation and specialization. A chasm opens between the somewhat more normal members and the elite initiates who are, as a rule, more pathological. This later subgroup becomes ever more dominated by hereditary pathological factors, the former by the after-effects of various diseases affecting the brain, less typically psychopathic individuals, and people whose malformed personalities were caused by early deprivation or brutal child-rearing methods on the part of pathological individuals. It soon develops that there is less and less room for normal people in the group at all. The leaders' secrets and intentions are kept hidden from the union's proletariat; the products of the spellbinders' work must suffice for this segment.

An observer watching such a union's activities from the outside and using the natural psychological world view will always tend to overestimate the role of the leader and his allegedly autocratic function. The spellbinders and the propaganda apparatus are mobilized to maintain this erroneous outside opinion. The leader, however, is *dependent upon the interests of the union, especially the elite initiates*, to an extent greater than he himself knows. He wages a constant position-jockeying battle; he is an actor with a director. In macrosocial unions, this position is generally occupied by a more representative individual not deprived of certain critical faculties; initiating him into *all* those plans and criminal calculations would be counterproductive. In conjunction with part of the elite, a *group* of psychopathic individuals hiding behind the scenes steers the leader, the way Borman and his clique steered Hitler. If the leader does not fulfill his assigned role, he generally knows that the clique representing the elite of the union is in a position to kill or otherwise remove him.

We have sketched the properties of unions in which the ponerogenic process has transformed their original generally benevolent content into a pathological counter-part thereof and modified its structure and its later changes, in a manner sufficiently wide-scale to encompass the greatest possible scope of this kind of phenomena, from the smallest to the largest social scale. The general rules governing those phenomena appear to be at least analogous, independent of the quantitative, social, and historical scale of such a phenomenon.

Ideologies

It is a common phenomenon for a ponerogenic association or group to contain a *particular ideology* which always justifies its activities and furnishes motivational propaganda. Even a small-time gang of hoodlums has its own melodramatic ideology and pathological romanticism. Human nature demands that vile matters be haloed by an over-compensatory mystique in order to silence one's conscience and to deceive consciousness and critical faculties, whether one's own or those of others.

If such a ponerogenic union could be stripped of its ideology, nothing would remain except psychological and moral pathology, naked and unattractive. Such stripping would of course provoke "moral outrage", and not only among the members of the union. The fact is, even normal people, who condemn this kind of union along with its ideologies, feel hurt and deprived of something constituting part of their own romanticism, their way of perceiving reality when a widely idealized group is exposed as little more than a gang of criminals. Perhaps even some of the readers of this book will resent the author's stripping evil so unceremoniously of all its literary motifs. The job of effecting such a "strip-tease" may thus turn out to be much more difficult and dangerous than expected.

A primary ponerogenic union is formed at the same time as its ideology, perhaps even somewhat earlier. A normal person perceives such ideology to be different from the world of human concepts, obviously suggestive, and even primitively comical to a degree.

An ideology of a secondarily ponerogenic association is formed by gradual adaptation of the primary ideology to func-

tions and goals other than the original formative ones. A certain kind of layering or schizophrenia of ideology takes place during the ponerization process. The outer layer closest to the original content is used for the group's propaganda purposes, especially regarding the outside world, although it can in part also be used inside with regard to disbelieving lower-echelon members. The second layer presents the elite with no problems of comprehension: it is more hermetic, generally composed by slipping a different meaning into the same names. Since identical names signify different contents depending on the layer in question, understanding this "doubletalk" requires simultaneous fluency in both languages.

Average people succumb to the first layer's suggestive insinuations for a long time before they learn to understand the second one as well. Anyone with certain psychological deviations, especially if he is wearing the mask of normality with which we are already familiar, immediately perceives the second layer to be attractive and significant; after all, it was built by people like him. Comprehending this doubletalk is therefore a vexatious task, provoking quite understandable psychological resistance; this very duality of language, however, is a pathognomonic[80] symptom indicating that the human union in question is touched by the ponerogenic process to an advanced degree.

The *ideology* of unions affected by such degeneration has certain constant factors regardless of their quality, quantity, or scope of action: namely, *the motivations of a wronged group, radical righting of the wrong, and the higher values of the individuals who have joined the organization*. These motivations facilitate sublimation of the feeling of being wronged and different, caused by one's own psychological failings, and appear to liberate the individual from the need to abide by uncomfortable moral principles.

In the world full of real injustice and human humiliation, making it conducive to the formation of an ideology containing the above elements, a union of its converts may easily succumb to degradation. When this happens, those people with a ten-

[80] Specific characteristics of a disease. [Editor's note.]

dency to accept the better version of the ideology will tend to justify such ideological duality.

The ideology of the proletariat,[81] which aimed at revolutionary restructuring of the world, was already contaminated by a schizoid deficit in the understanding of, and trust for, human nature; small wonder, then, that it easily succumbed to a process of typical degeneration in order to nourish and disguise a macrosocial phenomenon whose basic essence is completely different.[82]

For future reference, let us remember: ideologies do not need spellbinders. Spellbinders need ideologies in order to subject them to their own deviant goals.

On the other hand, the fact that some ideology degenerated along with its corollary social movement, later succumbing to

[81] From the *Communist Manifesto*: "By proletariat [is meant] the class of modern wage laborers, who, having no means of production of their own, are reduced to selling their labor-power in order to live." [Editor's note.]

[82] Fascism seems to be the diametric opposite of Communism and Marxism, both in a philosophic and political sense, and also opposed democratic capitalist economics along with socialism and liberal democracy. It viewed the state as an organic entity in a positive light rather than as an institution designed to protect collective and individual rights, or as one that should be held in check. Fascism is also typified by totalitarian attempts to impose state control over all aspects of life: political, social, cultural, and economic which accurately describes what was passed off under the name of Communism. The fascist state regulates and controls (as opposed to nationalizing) the means of production. Fascism exalts the nation, state, or race as superior to the individuals, institutions, or groups composing it. Fascism uses explicit populist rhetoric; calls for a heroic mass effort to restore past greatness; and demands loyalty to a single leader, often to the point of a cult of personality. Again, we see that Fascism was passed off as Communism. So, what actually seems to have happened is that the original ideals of the proletariat were cleverly subsumed to State corporatism. Most people in the west are not aware of this because of the Western propaganda against Communism. The word "Fascist" has become a slur throughout the world since the stunning failure of the Axis powers in World War II. In contemporary political discourse, adherents of some political ideologies tend to associate fascism with their enemies, or define it as the opposite of their own views. There are no major self-described fascist parties or organizations anywhere in the world. However, at the present time, in the U.S., the system is far more fascist than democratic, which probably explains the existence of the years of anti-Communist propaganda. That would demonstrate an early process of ponerization of Western democracy which, at present, has almost completed the transformation to full-blown fascism. [Editor's note.]

this schizophrenia and serving goals which the originators of the ideology would have abhorred, does not prove that it was worthless, false, and fallacious from the start. Quite the contrary: it rather appears that under certain historical conditions, the ideology of any social movement, even if it is sacred truth, can yield to the ponerization process.

A given ideology may have contained weak spots, created by the errors of human thought and emotion within; or it may, during the course of its history, become infiltrated by more primitive foreign material which can contain ponerogenic factors. Such material destroys an ideology's internal homogeny. The source of such infection by foreign ideological material may be the ruling social system with its laws and customs based on a more primitive tradition, or an imperialistic system of rule. It may be, of course, simply another philosophical movement often contaminated by the eccentricities of its founder, who considers the facts to blame for not conforming to his dialectical construct.

The Roman Empire, including its legal system and paucity of psychological concepts, similarly contaminated the primary homogeneous idea of Christianity. Christianity had to adapt to coexistence with a social system wherein "*dura lex sed lex*"[83], rather than an understanding of human beings, decided a person's fate; this then led to the corruption of attempting to reach the goals of the "Kingdom of God" by means of Roman imperialistic methods.

The greater and truer the original ideology, the longer it may be capable of nourishing and disguising from human criticism that phenomenon which is the product of the specific degenerative process. In a great and valuable ideology, the danger for small minds is hidden; they can become the factors of such preliminary degeneration, which opens the door to invasion by pathological factors.

Thus, if we intend to understand the secondary ponerization process and the kinds of human associations which succumb to it, we must take great care to separate the original ideology from its counterpart, or even caricature, created by the ponerogenic process. Abstracting from any ideology, we must, by

[83] The law [is] harsh, but [it is] the law.

analogy, understand the essence of the process itself, which has its own etiological causes which are potentially present in every society, as well as characteristic developmental pathodynamics.

The Ponerization Process

Observation of the ponerization processes of various human unions throughout history easily leads to the conclusion that the initial step is a *moral warping of the group's ideational contents*. In analyzing the contamination of a group's ideology, we note first of all an infiltration of foreign, simplistic, and doctrinaire contents, thereby depriving it of any healthy support for, and trust in, the necessity of understanding of human nature. This opens the way for invasion by pathological factors and the ponerogenic role of their carriers.

The example of the Roman legal system vis a vis early Christianity mentioned above, is a case in point. The Roman imperial and legal civilization was overly attached to matter and law, and created a legal system that was too rigid to accommodate any real aspects of psychological and spiritual life. This "earthy" foreign element infiltrated Christianity resulting in the Catholic church adopting Imperial strategies to enforce its system on others by violence.

This fact could justify the conviction of moralists that maintaining a union's ethical discipline and ideational purity is sufficient protection against derailing or hurtling into an insufficiently comprehended world of error. Such a conviction strikes a ponerologist as a unilateral oversimplification of an eternal reality which is more complex. After all, the loosening of ethical and intellectual controls is sometimes a consequence of the direct or indirect influence of the omnipresent factors of the existence of deviants in any social group, along with some other non-pathological human weaknesses.

Sometime during life, every human organism undergoes periods during which physiological and psychological resistance declines, facilitating development of bacteriological infection within. Similarly, a human association or social movement undergoes periods of crisis which weaken its ideational and moral cohesion. This may be caused by pressure on the part of

other groups, a general spiritual crisis in the environment, or intensification of its hysterical condition. Just as more stringent sanitary measures are an obvious medical indication for a weakened organism, the development of conscious control over the activity of pathological factors is a ponerological indication. This is a crucial factor for prevention of tragedy during a society's periods of moral crisis.

For centuries, individuals exhibiting various psychological anomalies have had the tendency to participate in the activities of human unions. This is made possible on the one hand by such group's weaknesses, i.e. failure in adequate psychological knowledge; on the other hand, it deepens the moral failings and stifles the possibilities of utilizing healthy common sense and understanding matters objectively. In spite of the resulting tragedies and unhappiness, humanity has shown a certain progress, especially in the cognitive area; therefore, a ponerologist may be cautiously optimistic. After all, by detecting and describing these aspects of the ponerization process of human groups, which could not be understood until recently, we shall be able to counteract such processes earlier and more effectively. Again, depth and breadth of knowledge of human psychological variations is crucial.

Any human group affected by the process described herein is characterized by its increasing regression from natural common sense and the ability to perceive psychological reality. Someone considering this in terms of traditional categories might consider it an instance of "turning into half-wits" or the development of intellectual deficiencies and moral failings. A ponerological analysis of this process, however, indicates that pressure is being applied to the more normal part of the association by pathological factors present in certain individuals who have been allowed to participate in the group because the lack of good psychological knowledge has not madated their exclusion.

Thus, whenever we observe some group member being treated with no critical distance, although he betrays one of the psychological anomalies familiar to us, and his opinions being treated as at least equal to those of normal people, although they are based on a characteristically different view of human

matters, we must derive the conclusion that this human group is affected by a ponerogenic process and if measures are not taken the process shall continue to its logical conclusion. We shall treat this in accordance with the above described first criterion of ponerology, which retains its validity regardless of the qualitative and quantitative features of such a union: *the atrophy of natural critical faculties with respect to pathological individuals becomes an opening to their activities, and, at the same time, a criterion for recognizing the association in concern as ponerogenic.*

Such a state of affairs simultaneously consists as a liminal (watershed) situation, whereupon further damage to people's healthy common sense and critical moral faculties becomes ever easier. Once a group has inhaled a sufficient dose of pathological material to give birth to the conviction that these not-quite-normal people are unique geniuses, it starts subjecting its more normal members to pressure characterized by corresponding paralogical and paramoral elements.

For many people, such pressure of collective opinion takes on attributes of a moral criterion; for others, it represents a kind of psychological terror ever more difficult to endure. The phenomenon of counter-selection thus occurs in this phase of ponerization: individuals with a more normal sense of psychological reality leave after entering into conflict with the newly modified group; simultaneously, individuals with various psychological anomalies join the group and easily find a way of life there. The former feel "pushed into counter-revolutionary positions", and the latter can afford to remove their masks of sanity ever more often.

People who have been thus thrown out of a ponerogenic association because they were *too normal* suffer bitterly; they are unable to understand their specific state. Their ideal, the reason they joined the group, which constituted a part of the meaning of life for them, has now been degraded, although they cannot find a rational basis for this fact. They feel wronged; they "fight against demons" they are not in a position to identify. The fact is their personalities have already been *modified* to a certain extent due to saturation by abnormal psychological material, especially psychopathic material. They easily fall into

the opposite extreme in such cases, because unhealthy emotions rule their decisions. What they need is good psychological information in order to find the path of reason and measure. Based on a ponerologic understanding of their condition, psychotherapy could provide rapid positive results. However, if the union they left is succumbing to deep ponerization, a threat looms over them: they may become the objects of revenge, since they have "betrayed" a magnificent ideology.[84]

This is the stormy period of a group's ponerization, followed by a certain stabilization in terms of contents, structure, and customs. Rigorous selective measures of a clearly psychological kind are applied to new members. So as to exclude the possibility of becoming sidetracked by defectors, people are observed and tested to eliminate those characterized by excessive mental independence or psychological normality. The new internal function created is something like a "psychologist", and it doubtless takes advantage of the above-described psychological knowledge collected by psychopaths.

It should be noted that certain of these exclusionary steps taken by a group in the process of ponerization, *should have been taken against deviants* by the ideological group in the beginning. So rigorous selective measures of a psychological kind taken by a group is not necessarily an indicator that the group is ponerogenic. Rather one should carefully examine what the psychological selection is based on. If any group seeks to avoid ponerization, it will want to exclude individuals with any psychological dependence on subjective beliefs, rites, rituals, drugs, and certainly those individuals that are incapable of objectively analyzing their own inner psychological content or who reject the process of Positive disintegration.

In a group in the process of ponerization, spellbinders take care of "ideological purity". The leader's position is relatively secure. Individuals manifesting doubt or criticism are subject to paramoral condemnation. Maintaining the utmost dignity and

[84] It should also be mentioned that the same process occurs when a psychological deviant is thrown out of a group of normal people. The way to tell the difference is that a normal group ejecting a deviant will not seek to exact revenge on the ejected member, while the deviant will seek revenge on the group he has been ejected from. [Editor's note.]

style, leadership discusses opinions and intentions which are psychologically and morally pathological. Any intellectual connections which might reveal them as such are eliminated, thanks to the substitution of premises operating in the proper subconscious process on the basis of prior conditioned reflexes. An objective observer might wish to compare this state to one in which the inmates of an asylum take over the running of the institution. The association enters the state wherein the whole has donned the mask of ostensible normality. In the next chapter, we shall call such a state the "dissimulative phase" with regard to macrosocial ponerogenic phenomena.

Observing the appropriate state corresponding to the first ponerological criterion - *the atrophy of natural critical faculties with respect to pathological individuals* - requires skillful psychology and specific factual knowledge; the second, more stable phase can be perceived both by a person of average reason and by public opinion in most societies. The interpretation imposed, however, is unilaterally moralistic or sociological, simultaneously undergoing the characteristic feeling of deficiency as regards the possibility of both understanding the phenomenon and counteracting the spread of said evil.

However, in this phase a minority of social groups tend to consider such a ponerogenic association comprehensible within the categories of their own world view and the outer layer of diffusing ideology as a doctrine acceptable to them. The more primitive the society in question, and the further removed from direct contact to the union affected by this pathological state, the more numerous such minorities would be. This very period, during which the customs of the union become somewhat milder, often represents simultaneously its most intensive expansionist activity.

This period may last long, but not forever. Internally, the group is becoming progressively more pathological, finally showing its true qualitative colors again as its activities become ever clumsier. At this point, a society of normal people can easily threaten ponerologic associations, even at the macrosocial level.

Macrosocial Phenomena

When a ponerogenic process encompasses a society's entire ruling class, or nation, or when opposition from normal people is stifled -- as a result of the mass character of the phenomenon, or by using spellbinding means and physical compulsion, including censorship -- we are dealing with a macrosocial ponerologic phenomenon. In such a case, however, a society's tragedy, often coupled with that of the researcher's own suffering, opens before him an entire volume of ponerologic knowledge, where he can read all about the laws governing such a process if he is only able to familiarize himself in time with its naturalistic language and its different grammar.

Studies in the genesis of evil which are based on observing *small* groups of people can indicate the details of these laws to us. However, it might be thought that this would present a warped picture that is dependent upon various environmental conditions which are further dependent on the historical period in question; this is the backdrop to the phenomena observed. Nevertheless, such observations may enable us to hazard a hypothesis to the effect that the general laws of ponerogenesis may be at least analogous, regardless of the quantity and scope of the phenomenon in time and space. They do not, however, permit verification of such a hypothesis.

In studying a macrosocial phenomenon, we can obtain both quantitative and qualitative data, statistical correlation indices, and other observations as accurately as might be allowed by the state of the art in science, research methodology, and the obviously very difficult situation of the observer.[85] We can then use the classical method, hazarding a hypothesis and then actively searching for facts which could falsify it. The wide-spread causative regularity of ponerogenic processes would then be confirmed within the bounds of the above-mentioned possibilities. This is, in fact, what the author and his colleagues undertook to do. It is astonishing how neatly causative regularity of ponerogenic processes observed in small groups govern this macrosocial phenomenon. The comprehension of the phe-

[85] Assuming that one can gather this information and survive the gathering! [Editor's note.]

nomenon thus acquired can serve as a basis for predicting its future development, to be verified by time. It is in close and careful observation, and only after time passes, that we become aware that the colossus has an Achilles heel after all.

The study of macrosocial ponerogenic phenomena meets with obvious problems: their period of genesis, duration, and decay is several times longer than the researcher's scientific activity. Simultaneously, there are other transformations in history, customs, economics, and technology; however, the difficulties confronted in abstracting the appropriate symptoms need not be insuperable, since our criteria are based on eternal phenomena subject to relatively limited transformations in time.

The traditional interpretation of these great historical diseases has already taught historians to distinguish two phases. The first is represented by a period of spiritual crisis in a society,[86] which historiography associates with exhausting of the ideational, moral, and religious values heretofore nourishing the society in question. Egoism among individuals and social groups increases, and the links of moral duty and social networks are felt to be loosening. Trifling matters thereupon dominate human minds to such an extent that there is no room left for thinking about public matters or a feeling of commitment to the future. An atrophy of the hierarchy of values within the thinking of individuals and societies is an indication thereof; it has been described both in historiographic monographs and in psychiatric papers. The country's government is finally paralyzed, helpless in the face of problems which could be solved without great difficulty under other circumstances. Let us associate such periods of crisis with the familiar phase in *social hysterization*.

The next phase has been marked by bloody tragedies, revolutions, wars, and the fall of empires. The deliberations of his-

[86] Sorokin, Pitirim. (1941). *Social and Cultural Dynamics, Volume Four: Basic Problems, Principles and Methods*, New York: American Book Company. Sorokin, Pitirim. (1957). *Social and Cultural Dynamics, One Volume Revision*. Boston: Porter Sargent. Simonton, Dean Keith. (1976). "Does Sorokin's data support his theory?: A study of generational fluctuations in philosophical beliefs." *Journal for the Scientific Study of Religion* 15: 187-198.

torians or moralists regarding these occurrences always leave behind a certain feeling of deficiency with reference to the possibility of perceiving certain psychological factors discerned within the nature of phenomena; the essence of these factors remains outside the scope of their scientific experience.

A historian observing these great historical diseases is struck first of all *by their similarities*, easily forgetting that all diseases have many symptoms in common because they are states of absent health. A ponerologist thinking in naturalistic terms tends to doubt that we are dealing with only one kind of societal disease, thereby leading to a certain differentiation of forms with regard to ethnological and historical conditions. Differentiating the essence of such states is more appropriate to the reasoning patterns we are familiar with from the natural sciences. The complex conditions of social life, however, preclude using the method of distinction, which is similar to etiological criterion in medicine: qualitatively speaking, the phenomena become layered in time, conditioning each other and transforming constantly. We should then rather use certain abstract patterns, similar to those used in analyzing the neurotic states of human beings.

Governed by this type of reasoning, let us here attempt to differentiate two pathological states of societies; their essence and contents appear different enough, but they can operate sequentially in such a way that the first opens the door to the second. The first such state has already been sketched in the chapter on the hysteroidal cycle; we shall adduce a certain number of other psychological details hereunder. The next chapter shall be dedicated to the second pathological state, for which I have adopted the denomination of "pathocracy".

States of Societal Hysterization

When perusing scientific or literary descriptions of hysterical phenomena, such as those dating from the last great increase in hysteria in Europe encompassing the quarter-century preceding World War I, a non-specialist may gain the impression that this was endemic to individual cases, particularly among woman. The contagious nature of hysterical states,

however, had already been discovered and described by Jean-Martin Charcot[87].

It is practically impossible for hysteria to manifest itself as a mere individual phenomenon, since it is contagious by means of psychological resonance, identification, and imitation. Each human being has a predisposition for this malformation of the personality, albeit to varying degrees, although it is normally overcome by rearing and self-rearing, which are amenable to correct thinking and emotional self-discipline.

During "happy times" of peace dependent upon social injustice, children of the privileged classes learn to repress from their field of consciousness the uncomfortable ideas suggesting that they and their parents are benefitting from injustice against others. Such young people learn to disqualify disparage the moral and mental values of anyone whose work they are using to over-advantage. Young minds thus ingest habits of subconscious selection and substitution of data, which leads to a hysterical conversion economy of reasoning. They grow up to be somewhat hysterical adults who, by means of the ways adduced above, thereupon transmit their hysteria to the next generation, which then develops these characteristics to an even greater degree. The hysterical patterns for experience and behavior grow and spread downwards from the privileged classes until crossing the boundary of the first criterion of ponerology: *the atrophy of natural critical faculties with respect to pathological individuals*.

When the habits of subconscious selection and substitution of thought-data spread to the macrosocial level, a society tends

[87] Jean-Martin Charcot (1825 - 1893) French neurologist. His work greatly impacted the developing fields of neurology and psychology. Charcot took an interest in the malady then called hysteria. It seemed to be a mental disorder with physical manifestations, of immediate interest to a neurologist. He believed that hysteria was the result of a weak neurological system which was hereditary. It could be set off by a traumatic event like an accident, but was then progressive and irreversible. To study the hysterics under his care, he learned the technique of hypnosis and soon became a master of the relatively new "science." Charcot believed that a hypnotized state was very similar to a bout of hysteria, and so he hypnotized his patients in order to induce and study their symptoms. He was single-handedly responsible for changing the French medical community's opinion about the validity of hypnosis (it was previously rejected as Mesmerism). [Editor's note.]

to develop contempt for factual criticism and to humiliate anyone sounding an alarm. Contempt is also shown for other nations which have maintained normal thought-patterns and for their opinions. Egotistic thought-terrorization is accomplished by the society itself and its processes of conversive thinking. This obviates the need for censorship of the press, theater, or broadcasting, as *a pathologically hypersensitive censor lives within the citizens themselves*.

When three "egos" govern, egoism, egotism, and egocentrism, the feeling of social links and responsibility toward others disappear, and the society in question splinters into groups ever more hostile to each other. When a hysterical environment stops differentiating the opinions of limited, not-quite-normal people from those of normal, reasonable persons, this opens the door for activation of the pathological factors of a various nature to enter in.

Individuals we have already met who are governed by a pathological view of reality and abnormal goals caused by their different nature are able to develop their activities in such conditions. If a given society does not manage to overcome the state of hysterization under its ethnological and political circumstances, a huge bloody tragedy can be the result.

One variation of such a tragedy can be pathocracy. Thus, minor setbacks in terms of political failure or military defeat can be a warning in such a situation and may turn out to be a blessing in disguise if properly understood and allowed to become a factor in the regeneration of a society's normal thought patterns and customs. The most valuable advice a ponerologist can offer under such circumstances is for a society to *avail itself of the assistance of modern science*, taking particular advantage of data remaining from the last great increase of hysteria in Europe.

A greater resistance to hysterization characterizes those social groups which earn their daily bread by daily effort, and where the practicalities of everyday life force the mind to think soberly and reflect on generalities. As an example: peasants continue to view the hysterical customs of the well-to-do classes through their own earthy perception of psychological reality and their sense of humor. Similar customs on the part of

the bourgeoisie incline workers to bitter criticism and revolutionary anger. Whether couched in economic, ideological, or political terms, the criticism and demands of these social groups always contain a component of psychological, moral, and anti-hysterical motivation. For this reason, it is most appropriate to consider these demands with deliberation and take these classes' feelings into account. On the other hand, tragic results can derive from thoughtless action paving the way for spellbinders to make themselves heard.

Ponerology

Ponerology utilizes the scientific progress of the last decades and last years, especially in the realms of biology, psychopathology and clinical psychology. It clarifies unknown causative links and analyzes the processes of the genesis of evil without giving a short shrift to factors which have so far been underrated. In initiating this new discipline, the author has also utilized his professional experience in these areas and the results of his own recent research.

A ponerological approach facilitates an understanding of some of mankind's more dramatic difficulties on both levels, the macrosocial and the individual human scale. This new discipline will make it possible to achieve first theoretical, and then practical, solutions for problems we have been attempting to solve by ineffective traditional means, resulting in feelings of helplessness against the tides of history. These latter means are based on historiographical concepts and excessively moralizing attitudes, which makes them *overrate force as a means of counteracting evil*. Ponerology can help equalize such one-sidedness by means of modern naturalistic thinking, supplementing our comprehension of the causes and genesis of evil with the facts necessary to build a more stable foundation for practical inhibition of the processes of ponerogenesis and counteraction of their results.

Synergetic activity of several measures aimed at the same valuable goal, e.g. such as treating a sick person, usually produces better effects than the mere sum of the factors involved. In building a second wing for the activities of moralistic efforts to date, ponerology will make it possible to achieve results

which are also better than the sum of their useful effects. By reinforcing trust in familiar moral values, it will make it possible to answer many heretofore unanswerable questions and utilize means not used thus far, especially on a larger social scale.

Societies have a right to defend themselves against any evil harassing or threatening them. National governments are obligated to use effective means for this purpose, and to use them as skillfully as possible.[88] In order to discharge this essential function, nations obviously utilize the information available at the time in that given civilization relating to the nature and genesis of evil, as well as whatever means they can muster. Society's survival must be protected, but abuse of power and sadistic degenerations come about all too easily.

We now have rational and moral doubts about prior generations' comprehension and counteraction of evil. Simple observation of history justifies this. The general developing opinion in free societies requires that evil repressing measures be humanized and limited so as to set boundaries to possible abuse. This seems to be due to the fact that morally sensitive individuals want to protect their personalities and those of their children from the destructive influence conveyed by the awareness that severe punishment, especially capital punishment, is still being meted out.

And so it is that the methods of counteracting evil are being mitigated in their severity, but at the same time effective methods to protect the citizenry against the birth of evil and force are not indicated. This creates an ever-widening gap between the need for counteraction and the means at our disposal; as a result, many kinds of evil can develop at every social scale. Under such circumstances, it may be understandable that some voices clamor for a return to the old-fashioned, iron-fisted methods so inimical to the development of human thought.

Ponerology studies the nature of evil and the complex processes of its genesis, thereby opening new ways for counteracting it. It points out that evil has certain weaknesses in its structure and genesis which can be exploited to inhibit its develop-

[88] Unless, of course, the government itself is the evil that threatens and harasses the people. [Editor's note.]

ment as well as to quickly eliminate the fruits of such development. If the ponerogenic activity of pathological factors - deviant individuals and their activities - is subjected to conscious controls of a scientific, individual, and societal nature, we can counteract evil as effectively as by means of persistent calls to respect moral values. The ancient method and this completely new one can thus combine to produce results more favorable than an arithmetic sum of the two. Ponerology also leads to the possibilities of *prophylactic behavior* at the levels of individual, societal, and macrosocial evil. This new approach ought to enable societies to feel safe again, both at the internal level and on the scale of international threats.

Methods of counteracting evil which are conditioned upon causation, supported by ever-increasing scientific progress, will of course be much more complex, just as the nature and genesis of evil are complex. Any allegedly fair relationship between a person's crime and the punishment meted out is a survival of archaic thinking, something ever more difficult to comprehend. That is why our times demand that we further develop the discipline initiated herein and undertake detailed research, especially as regards the nature of many pathological factors which take part in ponerogenesis. An appropriately ponerological reading of history is an essential condition for understanding macrosocial ponerogenic phenomena whose duration exceeds the observation possibilities of a single person. The author utilized this method in the following chapter, reconstructing the phase wherein characteropathic factors dominated in the initial period of the creation of pathocracy.

In teaching us about the causes and genesis of evil, ponerology barely addresses human guilt. Thus, it does not solve the perennial problem of human responsibility, although it does shed additional light from the side of causation. We become aware of just how little we understand in this area, and how much remains to be researched, while attempting to correct our comprehension of the complex causation of phenomena and acknowledging greater individual dependence upon the operation of outside factors. At that point, any moral judgment about another person or his blame-worthiness may strike us as based mostly upon emotional responses and centuries-old tradition.

We have the right and duty to critically judge our own behavior and the moral value of our motivations. This is conditioned by our conscience, a phenomenon as ubiquitous as it is incomprehensible within the boundaries of naturalistic thinking. Even if armed with all the present and future accomplishments of ponerology, will we ever be in a position to abstract and evaluate the individual blame of another person? In terms of theory, this appears ever more doubtful; in terms of practice, ever more unnecessary.

If we consistently abstain from moral judgments of other people, we transfer our attention to tracking the causative processes that are responsible for conditioning the behavior of another person or society. This improves our prospects for proper mental hygiene and our capacity to apprehend psychological reality. Such restraint also enables us to avoid an error which poisons minds and souls all too effectively, namely superimposing a moralizing interpretation upon the activity of *pathological* factors. We also avoid emotional entanglements and better control our own egotism and egocentrism, thus facilitating objective analysis of phenomena.

If such an attitude strikes some readers as being close to moral indifference, we should reiterate that the here-adduced method of analyzing evil and its genesis gives rise to a new type of reasoned distance from its temptations, as well as activating additional theoretical and practical possibilities for counter-acting it. Also, we should give thought to the astonishing and obvious convergence between the conclusions we can derive from this analysis of the phenomena and certain ideas from ancient philosophies, well stated in the Christian Bible: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." (Mat. 7:1-2)

These values, unfortunately often overshadowed by a government's immediate needs, as well as the activity of our instinctive and emotional reflexes goading us to revenge and punishment of others, find at least partial rational justification in this new science. Practicing such rigorous understanding and behavior can only confirm these values in a more evident and scientific manner.

This new discipline can be applicable to many walks of life. The author has utilized these accomplishments and tested their practical value in the course of individual psychotherapy upon his patients. As a result, their personality and future were rearranged in a manner more favorable than if it were based on earlier skills. Bearing in mind the exceptional nature of our times, when multi-faceted mobilization of moral and mental values must be effected to counteract the evil threatening the world, in the coming chapters, the author shall suggest the adoption of just such an attitude, whose end result ought be an act of forgiveness heretofore unheard of in history. Keep in mind also that understanding and forgiveness does not exclude correction of conditions and taking prophylactic measures.

Disentangling the Gordian Knot of present times, composed of the macrosocial pathological phenomenon threatening our future, may appear impossible without the development and utilization of this new discipline. This knot can no longer be cut with a sword. A psychologist cannot afford to be as impatient as Alexander the Great. That is why we have here described it within the indispensable scope, adaptation, and selection of data, so as to enable clarification of the problems to be discussed later in the book. Perhaps the future will make it possible to elaborate a general theoretical work.

CHAPTER V

PATHOCRACY

The Genesis of the Phenomenon

The time-cycle sketched in Chapter III was referred to as hysteroidal because the intensification or diminution of a society's hysterical condition can be considered its chief measurement. It does not, of course, constitute the only quality subject to change within the framework of certain periodicity. The present chapter shall deal with the phenomenon which can emerge from the phase of maximal intensification of hysteria. Such a sequence does not appear to result from any relatively constant laws of history; quite the contrary, some additional circumstances and factors must participate in such a period of a society's general spiritual crisis and cause its reason and social structure to degenerate in such a way as to bring about the spontaneous generation of this worst disease of society. Let us call this societal disease phenomenon "pathocracy"; this is not the first time it has emerged during the history of our planet.

It appears that this phenomenon, whose causes also appear to be potentially present in every society, has its own characteristic process of genesis, only partially conditioned by, and hidden within, the maximal hysterical intensity of the above-described cycle. As a result, unhappy times become exceptionally cruel and enduring and their causes impossible to understand within the categories of natural human concepts. Let us therefore bring this process of the origin of pathocracy closer,

methodically isolating it from other phenomena we can recognize as being conditional or even accompanying it.

A psychologically normal, highly intelligent person called to high office normally experiences doubts as to whether he can meet the demands expected of him and seeks the assistance of others whose opinions he values. At the same time, he feels nostalgia for his old life, freer and less burdensome, to which he would like to return after fulfilling his social obligations.

Every society worldwide contains individuals whose dreams of power arise very early as we have already discussed. They are generally discriminated against in some way by society, which uses a moralizing interpretation with regard to their failings and difficulties, although these individuals are rarely guilty of them in the precise terms of morality. They would like to change this unfriendly world into something else. Dreams of power also represent overcompensation for the feeling of humiliation, the second angle in Adler's rhombus.[89] A significant and active proportion of this group is composed of individuals with various deviations who imagine this better world in their own way, of which we are already familiar.

In the prior chapter, the readers have become acquainted with examples of these deviations selected in such a way as to permit us now to present the ponerogenesis of pathocracy and to introduce the essential factors of this historical phenomenon which is so difficult to understand. It has certainly appeared many times in history, in various countries and in various social scales. However, no one has ever managed to identify it objectively because it would *hide in one of the ideologies* characteristic of the respective culture and era, developing in the

[89] Austrian psychiatrist who rejected Sigmund Freud's emphasis on sexuality and theorized that neurotic behavior is an overcompensation for feelings of inferiority. He argued that human personality could be explained teleologically, separate strands dominated by the guiding purpose of the individual's unconscious self ideal to convert feelings of inferiority to superiority (or rather completeness). The desires of the self ideal were countered by social and ethical demands. If the corrective factors were disregarded and the individual over-compensated, then an inferiority complex would occur, the individual becoming egocentric, power-hungry and aggressive or worse. Adler believed that personality can be distinguished into the getting, avoiding, ruling and socially useful types, i.e. the "rhombus". [Editor's note.]

very bosom of different social movements. Identification was so difficult because the indispensable naturalistic knowledge needed for proper classification of phenomena in this area did not develop until our contemporary times. Thus, historians and sociologists discern many similarities, but they possess no identifying criteria because the latter belongs to another scientific discipline.

Who plays the first crucial role in this process of the origin of pathocracy, schizoids or characteropaths? It appears to be the former; therefore, let us delineate their role first.

During stable times which are ostensibly happy, albeit dependent upon injustice to other individuals and nations, doctrinaire[90] people believe they have found a simple solution to fix the world. Such a historical period is always characterized by an impoverished psychological world view, so that a schizoidally impoverished psychological world view does not stand out as odd during such times and is accepted as legal tender. These doctrinaire individuals characteristically manifest a certain contempt with regard to moralists then preaching the need to rediscover lost human values and to develop a richer, more appropriate psychological world view.

Schizoid characters aim to impose their own conceptual world upon other people or social groups, using relatively controlled pathological egotism and the exceptional tenacity derived from their persistent nature. They are thus eventually able to overpower another individual's personality, which causes the latter's behavior to turn desperately illogical. They may also exert a similar influence upon the group of people they have joined. They are *psychological* loners who then begin to feel better in some human organization, wherein they become zealots for some ideology, religious bigots, materialists, or adherents of an ideology with satanic features. If their activities consist of direct contact on a small social scale, their acquaintances generally just consider them to be eccentric, which limits their ponerogenic role. However, if they manage to hide their own personality behind the written word, their influence

[90] *Dogmatic*: stubborn person of arbitrary or arrogant opinions who insists on theory without regard for practicality or suitability. [Editor's note.]

may poison the minds of society on a wide scale and for a long time.

The conviction that Karl Marx is the best example of this is correct as he was the best-known figure of that kind. Frostig[91], a psychiatrist of the old school, included Engels and others into a category he called "bearded schizoidal fanatics". The famous writings attributed to "Zionist Wise Men" at the turn of the century begin with a typically schizoidal declaration.[92] The nineteenth century, especially its latter half, appears to have been a time of exceptional activity on the part of schizoidal individuals, often but not always of Jewish descent. After all we have to remember that 97 % of all Jews do not manifest this anomaly, and that *it also appears among all European nations*, albeit to a markedly lesser extent. Our inheritance from this period includes world-images, scientific traditions, and legal concepts flavored with the shoddy ingredients of a schizoidal apprehension of reality.

Humanists are prepared to understand that era and its legacy within categories characterized by their own traditions. They search for societal, ideational, and moral causes for known phenomena. Such an explanation, however, can never constitute the whole truth, since it *ignores the biological factors* which participated in the genesis of the phenomena. Schizoidia is the most frequent factor, albeit not the only one.

In spite of the fact that the writings of schizoidal authors contain the above described deficiency, or even an openly formulated schizoidal declaration which constitutes sufficient

[91] Peter Jacob Frostig, 1896-1959. Professor of King John Kasimir University in Lwow, (now Ukraine). I used his manual *Psychiatria*. Poland was then under pathocratic rule and his works were removed from public libraries as "ideologically improper".

[92] The "Protocols of the Elders of Zion" is now well known to have been a hoaxed attribution to Jews. However, the contents of the Protocols are clearly not "hoaxed ideas" since a reasonable assessment of the events in the United States over the past 50 years or so gives ample evidence of the application of these Protocols in order to bring about the current Neocon administration. Anyone who wishes to understand what has happened in the U.S. only needs to read the Protocols to understand that some group of deviant individuals took them to heart. The document, "Project For A New American Century", produced by the Neoconservatives reads as if it had been inspired by the Protocols. [Editor's note.]

warning to specialists, the average reader accepts them not as a view of reality warped by this anomaly, but rather as an idea to which he should consider seriously based on his convictions and his reason. That is the first mistake.

The oversimplified pattern of ideas, devoid of psychological color and based on easily available data, tends to exert an intense attracting influence on individuals who are insufficiently critical, frequently frustrated as result of downward social adjustment, culturally neglected, or characterized by some psychological deficiencies of their own. Such writings are particularly attractive to a hystericized society. Others who may read such writings will be immediately provoked to criticism based on their healthy common sense, though they also they fail to grasp the essential cause of the error: that it emerges from a biologically deviant mind.

Societal interpretation of such writings and doctrinaire declarations breaks down into main trifurcations, engendering divisiveness and conflict. The first branch is the path of aversion, based on rejection of the contents of the work due to personal motivations, differing convictions, or moral revulsion. These reactions contain the component of a moralistic interpretation of pathological phenomena.

The second and third branches relate to two distinctly different apperception types among those persons who *accept* the contents of such works: the *critically-corrective* and the *pathological*.

The *critically-corrective* approach is taken by people whose feel for psychological reality is normal and they tend to incorporate the more valuable elements of the work. They then trivialize the obvious errors and fill in the missing elements of the schizoid deficiencies by means of their own richer world view. This gives rise to a more sensible, measured, and thus creative interpretation, but is cannot be completely free from the influence of the error frequently adduced above.

Pathological acceptance is manifested by individuals with psychological deficiencies of their own: diversiform deviations, whether inherited or acquired, as well as by many people bearing personality malformations or who have been injured by social injustice. That explains why this scope is wider than the

circle drawn by direct action of pathological factors. Pathological acceptance of schizoidal writings or declarations by other deviants often brutalizes the authors' concepts and promotes ideas of force and revolutionary means.

The passage of time and bitter experience has unfortunately not prevented this characteristic misunderstanding born of schizoid nineteenth-century creativity, with Marx's works at the fore, from affecting people and depriving them of their common sense.

If only for purposes of the above-mentioned psychological experiment, it is good practice for developing awareness of this pathological factor by searching the works of K. Marx for several statements with these characteristic deficits. When such a study is conducted by several people with varied world views, the experiment will show how a clear picture of reality can be restored, and it becomes easier to find a common language.

Schizoidia has thus played an essential role as one of the factors in the genesis of the evil threatening our contemporary world. Practicing psychotherapy upon the world will therefore demand that the results of such evil be eliminated as skillfully as possible.

The first researchers – the author and his colleagues - attracted by the idea of objectively understanding this phenomenon initially failed to perceive the role of *characteropathic personalities* in the genesis of pathocracy. However, when we attempted to reconstruct the early phase of said genesis, we had to acknowledge that characteropaths played a significant role in this process.

We already know from the preceding chapter how their defective experiential and thought patterns take hold in human minds, insidiously destroying their way of reasoning and their ability to utilize their healthy common sense. This role has also proved essential because their activities as *fanatical leaders* or *spellbinders* in various ideologies open the door to psychopathic individuals and the view of the world they want to impose.

In the ponerogenic process of the pathocratic phenomenon, characteropathic individuals adopt ideologies created by doctrinaire, often schizoidal people, recast them into an active

propaganda form, and disseminate it with their characteristic pathological egotism and paranoid intolerance for any philosophies which may differ from their own. They also inspire further transformation of this ideology into its *pathological counterpart*. Something which had a doctrinaire character and circulated in numerically limited groups is now activated at societal level, thanks to their spellbinding abilities.

It also appears that this process tends to intensify with time; initial activities are undertaken by persons with milder characteropathic features, who are easily able to hide their aberrations from others. Paranoid individuals then become principally active. Toward the end of the process, an individual with *frontal characteropathy* and the highest degree of pathological egotism can easily take over leadership.

As long as the characteropathic individuals play a dominant role within a social movement affected by the ponerogenic process, the ideology, whether doctrinaire from the outset or later vulgarized and further perverted by these latter people, continues to keep and maintain its content link with the original prototype. The ideology continuously affects the movement's activities and remains an essential justifying motivation for many. In this phase, therefore, such a union does not move in the direction of criminal acts on a mass scale. To a certain extent, at this stage, one can still define such a movement or union by the name of its original ideology.

In the meantime, however, the carriers of other (mainly hereditary) pathological factors become engaged in this already sick social movement and proceed with the work of final transformation of the contents – both ideological and human - of such a union in such a way that it becomes a pathological caricature of its original ideology. This is effected under the ever-growing influence of *psychopathic* personalities of various types, with particular emphasis on the inspiration role of essential psychopathy.

Such a situation eventually engenders a wholesale showdown: the adherents of the original ideology are shunted aside or terminated. (This group includes many characteropaths, especially of the lesser and paranoidal varieties.) The ideological motivations and the double talk they created then are util-

ized to hide the actual new contents of the phenomenon. From this time on, using the ideological name of the movement in order to understand its essence becomes a keystone of mistakes.

Psychopathic individuals generally stay away from social organizations characterized by reason and ethical discipline. After all, such organizations are created by that other world of normal people so foreign to them. They hold various social ideologies in contempt, while, at the same time, easily discerning all their actual failings. However, once the process of poneric transformation of some human union into its yet undefined cartoon counterpart has begun and advanced sufficiently, they perceive this fact with almost infallible sensitivity: a circle has been created wherein they can hide their failings and psychological differentness, find their own *modus vivendi*, and maybe even realize their youthful Utopian dream of a world where they are in power and all those other, "normal people", are forced into servitude. They then begin infiltrating the rank and file of such a movement; pretending to be sincere adherents poses no difficulty for the psychopath, since it is second nature for them to play a role and hide behind the mask of normal people.

The psychopaths' interest in such movements is not an exclusive result of their egoism and lack of moral scruples. These people have in fact been hurt by nature and society.[93] An ideol-

[93] It is important to note here that it is not meant that the psychopath has been "emotionally" hurt, or that such "hurt" has contributed to their state of being. Rather, as the author explained to me in private correspondence: "For them you are their worst enemy. You are hurting them very painfully. For a psychopath, revealing his real condition, tearing down his Cleckley mask, brings the end of his self-admiration. You are threatening them with destruction of their secret world, and bring to null their dreams of ruling and introducing [a social system where they can rule and be served]. When his real condition is publicly revealed, a psychopath feels like a wounded animal.

"You are partly right in finding some similarity of the essential psychopath with the thought [processes] of a crocodile. They are somewhat mechanical. But, are they guilty that they have inherited an abnormal gene, and that their instinctive substratum is different from that of the majority of the human population? Such a person is not able to feel like a normal person, or to understand a person bearing a normal instinctive endowment. [It is important] to try to understand the psychopath, and have some pity for them [as you would have pity for a crocodile and its right to exist in nature]. Limiting the

ogy liberating a social class or a nation from injustice may thus seem to them to be friendly; unfortunately it also gives rise to unrealistic hopes that they themselves will be liberated as well. The pathological motivations which appeared in a union at the time it begins to be affected by the ponerogenic process strikes them as familiar and hope-inspiring. They therefore insinuate themselves into such a movement preaching revolution and war against that unfair world so foreign to them.

They initially perform subordinate functions in such a movement and execute the leaders' orders, especially whenever something needs to be done which inspires revulsion in others.[94] Their evident zealotry and cynicism gives rise to criticism

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role of psychopaths in ponerogenesis, particularly in the case of the tragedies they cause women, thus reducing their numbers, is the real aim.

"Take as well in your consideration that in the whole pool of pathological factors taking part in ponrogenezis all kinds of psychopathies make up something less than half. The other pathologic conditions, usually not hereditary, make up more than other half. Stalin was not a psychopath. He was a case of frontal characteropathy due to the damage of frontal centers (10A&B) caused be a disease he suffered as a newborn. This produces dramaticaly dangerous characters." [Editor's note.]

[94] Here, we cannot help but think of Karl Rove, Dick Cheney, and Donald Rumsfeld, protégés of the neocon philosopher, Leo Strauss. Strauss evidences typical schizoidal doctrinaire characteristics.

"Like Plato, Strauss believed that the supreme political ideal is the rule of the wise. But the rule of the wise is unattainable in the real world. Now, according to the conventional wisdom, Plato realised this, and settled for the rule of law. But Strauss did not endorse this solution entirely. Nor did he think that it was Plato's real solution - Strauss pointed to the 'nocturnal council' in Plato's Laws to illustrate his point.

"The real Platonic solution as understood by Strauss is the covert rule of the wise. This covert rule is facilitated by the overwhelming stupidity of the gentlemen. The more gullible and unperceptive they are, the easier it is for the wise to control and manipulate them. [...]

"For Strauss, the rule of the wise is not about classic conservative values like order, stability, justice, or respect for authority. The rule of the wise is intended as an antidote to modernity. Modernity is the age in which the vulgar many have triumphed. It is the age in which they have come closest to having exactly what their hearts desire - wealth, pleasure, and endless entertainment. But in getting just what they desire, they have unwittingly been reduced to beasts.

"Nowhere is this state of affairs more advanced than in America. And the global reach of American culture threatens to trivialise life and turn it into entertainment. This was [a] terrifying [...] spectre for Strauss. […]

on the part of the union's more reasonable members, but it also earns the respect of some its more extreme revolutionaries. They thus find protection among those people who earlier played a role in the movement's ponerization, and repay the favor with compliments or by making things easier for them. Thus they climb up the organizational ladder, gain influence, and almost involuntarily bend the contents of the entire group to their own way of experiencing reality and to the goals derived from their deviant nature. A mysterious disease is already raging inside the union. The adherents of the original ideology feel ever more constricted by powers they do not understand; they start fighting with demons and making mistakes.

If such a movement triumphs by revolutionary means and in the name of freedom, the welfare of the people, and social justice, this only brings about further transformation of a governmental system thus created into a macrosocial pathological phenomenon. Within this system, the common man is blamed for *not* having been born a psychopath, and is considered good for nothing except hard work, fighting and dying to protect a system of government he can neither sufficiently comprehend nor ever consider to be his own.

An ever-strengthening network of psychopathic and related individuals gradually starts to dominate, overshadowing the others. Characteropathic individuals who played an essential

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"[Strauss was] convinced that liberal economics would turn life into entertainment and destroy politics.[...] [Strauss] thought that man's humanity depended on his willingness to rush naked into battle and headlong to his death. Only perpetual war can overturn the modern project, with its emphasis on self-preservation and 'creature comforts.' Life can be politicised once more, and man's humanity can be restored.

"This terrifying vision fits perfectly well with the desire for honour and glory that the neo-conservative gentlemen covet. It also fits very well with the religious sensibilities of gentlemen. The combination of religion and nationalism is the elixir that Strauss advocates as the way to turn natural, relaxed, hedonistic men into devout nationalists willing to fight and die for their God and country.

"I never imagined when I wrote my first book on Strauss that the unscrupulous elite that he elevates would ever come so close to political power, nor that the ominous tyranny of the wise would ever come so close to being realised in the political life of a great nation like the United States. But fear is the greatest ally of tyranny." (Shadia Drury, professor of political theory at the University of Regina in Saskatchewan). [Editor's note.]

role in ponerizing the movement and preparing for revolution, are also eliminated. Adherents of the revolutionary ideology are unscrupulously "pushed into a counter-revolutionary position". They are now condemned for "moral" reasons in the name of new criteria whose paramoralistic essence they are not in a position to comprehend. Violent *negative selection* of the original group now ensues. The inspirational role of *essential psychopathy* is now also consolidated; *it remains characteristic for the entire future of this macrosocial pathological phenomenon.*

In spite of these transformations, the pathological block of the revolutionary movement remains a minority, a fact which cannot be changed by propaganda pronouncements about the *moral majority* adhering to the new, more glorious version of the ideology. The rejected majority and the very forces which naively created such power to begin with, start mobilizing against the block of psychopaths who have taken over. Ruthless confrontation with these forces is seen by the psychopathic block as the only way to safeguard the long-term survival of the pathological authority. We must thus consider the bloody triumph of a pathological minority over the movement's majority to be a *transitional* phase during which the new contents of the phenomenon coagulate.

The entire life of a society thus affected then becomes subordinated to deviant thought-criteria and permeated by their specific experiential mode, especially the one described in the section on essential psychopathy. At this point, using the name of the original ideology to designate this phenomenon is meaningless and becomes an error rendering its comprehension more difficult.

I shall accept the denomination of **pathocracy** for a system of government thus created, wherein a small pathological minority takes control over a society of normal people. The name thus selected, above all, emphasizes the basic quality of the macrosocial psychopathological phenomenon, and differentiates it from the many possible social systems dominated by normal people's structure, custom, and law.

I tried to find a name which would more clearly designate the psychopathological, even psychopathic quality of such a

government, but I gave up because of certain perceived phenomena (to be referred to below) and for practical considerations (to avoid lengthening the denomination). Such a name sufficiently indicates the phenomenon's basic quality and also emphasizes that the ideological cloak (or some other ideology which cloaked similar phenomena in the past) *does not constitute its essence*. When I happened to hear that a Hungarian scientist unknown to me had already used this term, my decision was finalized. I think this name is consistent with the demands of semantics, since no concise term can adequately characterize such a complex phenomenon. I shall also henceforth designate the social systems wherein the links of normal people dominate in any way as "the systems of normal man".

More on the Contents of the Phenomenon

The achievement of absolute domination by pathocrats in the government of a country cannot be permanent since large sectors of the society become disaffected by such rule and eventually find some way of toppling it. This is part of the historical cycle, easily discerned when history is read from a ponerological point of view. Pathocracy at the summit of governmental organization also does not constitute the entire picture of the "mature phenomenon". *Such a system of government has nowhere to go but down.*

In a pathocracy, all leadership positions, (down to village headman and community cooperative managers, not to mention the directors of police units, and special services police personnel, and activists in the pathocratic party) must be filled by individuals with corresponding psychological deviations, which are inherited as a rule. However, such people constitute a very small percentage of the population and this makes them more valuable to the pathocrats. Their intellectual level or professional skills cannot be taken into account, since people representing superior abilities are even harder to find. After such a system has lasted several years, one hundred percent of all the cases of essential psychopathy are involved in pathocratic activity; they are considered the most loyal, even though some of them were formerly involved on the other side in some way.

Under such conditions, no area of social life can develop normally, whether in economics, culture, science, technology, administration, etc. *Pathocracy progressively paralyzes everything*. Normal people must develop a level of patience beyond the ken of anyone living in a normal man's system just in order to explain what to do and how to do it to some obtuse mediocrity of a psychological deviant who has been placed in charge of some project that he cannot even understand, much less manage. This special kind of pedagogy – instructing deviants while avoiding their wrath - requires a great deal of time and effort, but it would otherwise not be possible to maintain tolerable living conditions and necessary achievements in the economic area or intellectual life of a society. Even with such efforts, pathocracy progressively intrudes everywhere and dulls everything.

Those people who initially found the original ideology attractive eventually come to the realization that they are in fact dealing with something else that has taken its place under the old name. The disillusionment experienced by such former ideological adherents is bitter in the extreme. Thus, the pathological minority's attempts to retain power will be threatened by the society of normal people, whose criticism keeps growing.

Therefore, to mitigate the threat to their power, the pathocrats must employ any and all methods of terror and exterminatory policies against individuals known for their patriotic feelings and military training; other, specific "indoctrination" activities such as those we have presented are also utilized. Individuals lacking the natural feeling of being linked to normal society become irreplaceable in either of these activities. Again, the foreground of this type of activity is occupied by cases of essential psychopathy, followed by those with similar anomalies, and finally by people alienated from the society in question as a result of racial or national differences.

The phenomenon of pathocracy matures during this period: an extensive and active indoctrination system is built, with a suitably refurbished ideology constituting the vehicle or Trojan horse for the purpose of pathologizing the thought processes of individuals and society. The goal- forcing human minds to

incorporate pathological experiential methods and thought-patterns, and consequently accepting such rule - is never openly admitted. This goal is conditioned by pathological egotism, and the possibility of accomplishing it strikes the pathocrats as not only indispensable, but feasible. Thousands of activists must therefore participate in this work. However, time and experience confirm what a psychologist may have long foreseen: the entire effort produces results so very limited that it is reminiscent of the labors of Sisyphus. It only results in producing a general stifling of intellectual development and deep-rooted protest against affront-mongering "hypocrisy". *The authors and executors of this program are incapable of understanding that the decisive factor making their work difficult is the fundamental nature of normal human beings – the majority.*

The entire system of force, terror, and forced indoctrination, or, rather, pathologization, thus proves effectively unfeasible, which causes the pathocrats no small measure of surprise. Reality places a question mark on their conviction that such methods can change people in such fundamental ways so that they can eventually recognize this pathocratic kind of government as a "normal state".

During the initial shock, the feeling of social links between normal people fade. After that has been survived, however, the overwhelming majority of people begin to manifest their own phenomenon of psychological immunization. Society simultaneously starts collecting practical knowledge on the subject of this new reality and its psychological properties.

Normal people slowly learn to perceive the weak spots of such a system and utilize the possibilities of more expedient arrangement of their lives. They begin to give each other advice in these matters, thus slowly regenerating the feelings of social links and reciprocal trust. A new phenomenon occurs: *separation between the pathocrats and the society of normal people*. The latter have an advantage of talent, professional skills, and healthy common sense. They therefore hold certain very advantageous cards. The pathocracy finally realizes that it must find some *modus vivendi* or relations with the majority of society: "After all, somebody's got to do the work for us."

There are other needs and pressures felt by the pathocrats, especially from outside. The pathological face *must* be hidden from the world somehow, since recognition of the deviant rulership by world opinion would be a catastrophe. Ideological propaganda alone would then be an inadequate disguise. Primarily in the interests of the new elite and its expansionary plans, a pathocratic state must maintain commercial relations with the countries of normal man. The pathocratic state aims to achieve international recognition as a *certain kind* of political structure; and it fears recognition in terms of a true clinical diagnosis.

All this makes pathocrats tend to limit their measures of terror, subjecting their propaganda and indoctrination methods to a certain cosmetology, and to accord the society they control some margin of autonomous activity, especially regarding cultural life. The more liberal pathocrats would not be averse to giving such a society a certain minimum of economic prosperity in order to reduce the irritation level, but their own corruption and inability to administer the economy prevents them from doing so.

And so, with the above considerations being brought to the forefront of pathocratic attention, this great societal disease continues to run its course through a new phase: methods of activity become milder, and there is coexistence with countries whose structure is that of normal man.

Any psychopathologist studying this phenomenon will be reminded of the dissimulative state or phase of a patient attempting to play the role of a normal person, hiding his pathological reality although he continues to be sick or abnormal. Let as therefore use the term "the dissimulative phase of pathocracy" for the state of affairs wherein a pathocratic system ever more skillfully plays the role of a normal sociopolitical system with "different" doctrinal institutions.

In this phase, normal people within the country ruled by pathocrats become resistant and adapt themselves to the situation. On the outside, however, this phase is marked by *outstanding ponerogenic activity*. The pathological material of this system can all-too-easily infiltrate into other societies, particularly if they are more primitive, and all the avenues of

pathocratic expansion are facilitated because of the decrease of commonsensical criticism on the part of the nations constituting the territory of expansionism.

Meanwhile, in the pathocratic country, the active structure of government rests in the hands of psychopathic individuals, and essential psychopathy plays a starring role, especially during the dissimulative phase. However, individuals with obvious pathological traits must be removed from certain areas of activity: namely, political posts with international exposure, where such personalities could betray the pathological contents of the phenomenon. Individuals with obvious pathological traits are also limited in their ability to exercise diplomatic functions or to become fully cognizant with the political situations of the countries of normal man. Therefore, the persons selected for such positions are chosen because they have thought-processes more similar to the world of normal people; in general, they are sufficiently connected to the pathological system to provide a guarantee of loyalty.[95] An expert in various psychological anomalies can nevertheless discern the discreet deviations upon which such links are based. Another factor to be noted is the great personal advantages accorded to such demi-normal individuals by the pathocracy. Small wonder, then, that such loyalty is sometimes deceptive. This applies in particular to the sons of typical pathocrats, who of course enjoy trust because they have been reared to allegiance since infancy; if through some happy genetic coincidence they have not inherited pathological properties, their nature takes precedence over nurture.

Similar needs apply to other areas as well. The building director for a new factory is often someone barely connected with the pathocratic system but whose skills are essential. Once the plant is operational, administration is taken over by pathocrats, which then often leads to technical and financial ruin.

The army similarly needs people endowed with perspicacity and essential qualifications, especially in the area of modern weapons and warfare. At crucial moments, healthy common sense can override the results of pathocratic drill. In such a state of affairs, many people are forced to adapt, accepting the

[95] Condoleezza Rice and Colin Powell come to mind here. [Editor's note.]

ruling system as a status quo, but also criticizing it. They fulfill their duties amid doubts and conflicts of conscience, always searching for a more sensible way out which they discuss within trusted circles. In effect, they are always hanging in a limbo between pathocracy and the world of normal people. Deficiently faithful people have been and are a factor of the pathocratic system's internal weakness.

The following questions thus suggest themselves: what happens if the network of understanding among psychopaths achieves power in leadership positions with international exposure? This can happen, especially during the later phases of the phenomenon. Goaded by their character, such deviant people thirst for just that even though it ultimately conflicts with their own life interest, and so they are removed by the less pathological, more logical wing of the ruling apparatus. Such deviants do not understand that a catastrophe would otherwise ensue. Germs are not aware that they will be burned alive or buried deep in the ground along with the human body whose death they are causing.

If the many managerial positions are assumed by individuals deprived of sufficient abilities to feel and understand the majority of other people, and who also exhibit deficiencies in technical imagination and practical skills - (faculties indispensable for governing economic and political matters) - this then results in an exceptionally serious crisis in all areas, both within the country in question and with regard to international relations. Within, the situation becomes unbearable even for those citizens who were able to feather their nest into a relatively comfortable *modus vivendi*. Outside, other societies start to feel the pathological quality of the phenomenon quite distinctly. Such a state of affairs cannot last long. One must then be prepared for ever more rapid changes, and also behave with great circumspection.

Pathocracy is a disease of great social movements followed by entire societies, nations, and empires. In the course of human history, it has affected social, political, and religious movements, as well as the accompanying ideologies, characteristic for the time and the ethnological conditions, and turned them into caricatures of themselves. This occurs as a result of

the activities of similar etiological factors in this phenomenon, namely the participation of pathological agents in a pathodynamically similar process. That explains why all the pathocracies of the world are and have been so similar in their essential properties. Contemporaneous ones easily find a common language, even if the ideologies nourishing them and protecting their pathological contents from exposure differ widely.

Identifying these phenomena through history and properly qualifying them according to their true nature and contents, not according to the ideology in question, which succumbed to the characteristic process of caricaturization, is a job for historians. However, it must be understood that the primary ideology was undoubtedly socially dynamic and contained creative elements, otherwise it would have been incapable of nurturing and protecting the pathocratic phenomenon from recognition and criticism for very long. It would also have been incapable of furnishing the pathological caricature with the tools for implementing its expansionist goals on the outside.

Defining the moment at which a movement has been transformed into something we can call a pathocracy as a result of the ponerogenic process is a matter of convention. The process is temporally cumulative and reaches a point of no return at some particular moment. Eventually, however, internal confrontation with the adherents of the original ideology occurs, thus finally affixing the seal of the pathocratic character of the phenomenon. Naziism most certainly passed this point of no return, but was prevented from all-out confrontation with the *adherents* of the original ideology because the Allied armies smashed its entire military might.

Pathocracy and Its Ideology

It should be noted that a great ideology with mesmerizing values can also easily deprive people of the capacity for self-critical control over their behavior. The adherents of such ideas tend to lose sight of the fact that the means used, not just the end, will be decisive for the result of their activities. Whenever they reach for overly radical methods of action, still convinced that they are serving their idea, they are not aware that their goal has already changed. The principle “the end justifies the

means" opens the door to a different kind of person for whom a great idea is useful for purposes of liberating themselves from the uncomfortable pressure of normal human custom. Every great ideology thus contains danger, especially for small minds. Therefore, every great social movement and its ideology can become a host upon which some pathocracy initiates its parasitic life.

The ideology in question may have been marked by deficits in truth and moral criteria from the very outset, or by the effects of activities by pathological factors. The original, very high-minded idea, may also have succumbed to early contamination characteristic of a particular time and social circumstance. If such an ideology is infiltrated by foreign, local cultural material which, being heterogeneous, destroys the original coherent structure of the idea, the actual value may become so enfeebled that it loses some of its attractiveness for reasonable people. Once weakened, however, the sociological structure can succumb to further degeneration, including the activation of pathological factors, until it has become transformed into its caricature: the name is the same, but the contents are different.

Differentiating the essence of the pathological phenomenon from its contemporary ideological host is thus a basic and necessary task, both for scientific-theoretical purposes and for finding practical solutions for the problems derived from the existence of the above-mentioned macrosocial phenomena.

If, in order to designate a pathological phenomenon, we accept the name furnished by the ideology of a social movement which succumbed to degenerative processes, we lose any ability to understand or evaluate that ideology and its original contents or to effect proper classification of the phenomenon, per se. This error is not semantic; it is the keystone of all other comprehension errors regarding such phenomena, rendering us intellectually helpless, and depriving us of our capacity for purposeful, practical action.

This error is based upon compatible propaganda elements of incompatible social systems. This has, unfortunately, become much too common and is reminiscent of the very first clumsy attempts to classify mental diseases according to the systems of delusions manifested by the patients. Even today, people who

have not received training in this field will consider a sick person who manifests sexual delusions to be crazy in this area, or someone with religious delusions to be a "religious maniac". The author has even encountered a patient who insisted that he had become the object of cold and hot rays (paresthesia) on the basis of a special agreement concluded by the U.S.A. and the U.S.S.R.

As early as the end of the nineteenth century, famous pioneers of contemporary psychiatry correctly distinguished between the disease and the patient's system of delusions. A disease has its own etiological causes, whether determined or not, and its own pathodynamics and symptomatics which distinguish its nature. Various delusional systems can become manifest within the same disease, and similar systems can appear in various diseases. The delusions, which have sometimes become so systemic that they convey the impression of an actual story, originate in the patient's nature and intelligence, especially in the imaginations of the environment within which he grew up. These can be disease-induced caricaturizations of his former political and social convictions. After all, every mental illness has its particular style of deforming human minds, producing nuanced but characteristic differences known for some time to psychiatrists, and which help them render a diagnosis.

Thus deformed, the world of former fantasies is put to work for a different purpose: concealing the dramatic state of the disease from one's own consciousness and from public opinion for as long as possible. An experienced psychiatrist does not attempt premature disillusionment of such a delusional system; that would provoke the patient's suicidal tendencies. The doctor's main object of interest remains the disease he is trying to cure. There is usually insufficient time to discuss a patient's delusions *with him* unless it becomes necessary for reasons of the safety of said patient and other people. Once the disease has been cured, however, psychotherapeutic assistance in reintegrating the patient into the world of normal thought is definitely indicated.

If we effect a sufficiently penetrating analysis of the phenomenon of pathocracy and its relationship to its ideology, we are faced with a clear analogy to the above described relation-

ship now familiar to all psychiatrists. Some differences will appear later in the form of details and statistical data, which can be interpreted both as a function of the above-mentioned characteristic style of caricaturizing an ideology, pathocracy effects, and as a result of the macrosocial character of the phenomenon.

As a counterpart of disease, pathocracy has its own etiological factors which make it potentially present in every society, no matter how healthy. It also has its own pathodynamic processes which are differentiated as a function of whether the pathocracy in question was born in that particular country (primary pathocracy), was artificially infected in the country by some other system of the kind, or was imposed by force.

We have already sketched above the ponerogenesis and course of such a macrosocial phenomenon in its primary form, intentionally refraining from mentioning any particular ideology. We shall soon address the other two courses mentioned above.

The ideology of pathocracy is created by caricaturizing the original ideology of a social movement in a manner characteristic of that particular pathological phenomenon. The above-mentioned hysteroidal states of societies also deform the contemporary ideologies of the times in question, using a style characteristic for them. Just as doctors are interested in disease, the author has become primarily interested in the pathocratic phenomenon and the analysis thereof. In a similar manner, the primary concern of those people who have assumed responsibility for the fate of nations should be curing the world of this heretofore mysterious disease. The proper time will come for critical and analytical attitudes toward ideologies which have become the "delusional systems" of such phenomena during historical times. We should at present focus our attention upon the very essence of the macrosocial pathological phenomena.

Understanding the nature of a disease is basic to any search for the proper methods of treatment. The same applies by analogy with regard to that macrosocial pathological phenomenon, especially since, in the latter case, *mere understanding of the nature of the disease starts curing human minds and souls*. Throughout the entire process, reasoning approximated to the

style elaborated by medicine is the proper method which leads to untangling the contemporary Gordian knot.

A pathocracy's ideology changes its function, just as occurs with a mentally ill person's delusional system. It stops being a human conviction outlining methods of action and takes on other duties which are not openly defined. It becomes a *disguising story* concealing the new reality from people's critical consciousness, both inside and outside one's nation. The first function – a conviction outlining methods of action - soon becomes ineffective for two reasons: on the one hand, reality exposes the methods of action as unworkable; on the other hand, the masses of common people notice the contemptuous attitude toward the ideology represented by the pathocrats themselves. For that reason, the main operational theater for the ideology consists of nations remaining outside the immediate ambit of the pathocracy, since that world tends to continue believing in ideologies. The ideology thus becomes the instrument for external action to a degree even greater than in the above-mentioned relationship between the disease and its delusional system.

Psychopaths are conscious of being different from normal people. That is why the "political system" inspired by their nature is able to conceal this awareness of being different. They wear a personal mask of sanity and know how to create a macrosocial mask of the same dissimulating nature. When we observe the role of ideology in this macrosocial phenomenon, quite conscious of the existence of this specific awareness of the psychopath, we can then understand why ideology is relegated to a tool-like role: something useful in dealing with those other naive people and nations. Pathocrats must nevertheless appreciate the function of ideology as being something essential in any ponerogenic group, especially in the macrosocial phenomenon which is their "homeland". This factor of awareness simultaneously constitutes a certain qualitative difference between the two above-mentioned relationships. Pathocrats know that their *real* ideology is derived from their deviant natures, and treat the "other" – the masking ideology - with barely concealed contempt. And the common people eventually begin to perceive this as noted above.

Thus, a well-developed pathocratic system no longer has a clear and direct relationship to its original ideology, which it only keeps as its primary, traditional tool for action and masking. For practical purposes of pathocratic expansion, other ideologies may be useful, even if they contradict the main one and heap moral denunciation upon it. However, these other ideologies must be used with care, refraining from official acknowledgement within environments wherein the original ideology can be made to appear too foreign, discredited, and useless.

The main ideology succumbs to symptomatic deformation, in keeping with the characteristic style of this very disease and with what has already been stated about the matter. The names and *official* contents are kept, but another, completely different content is insinuated underneath, thus giving rise to the well known double talk phenomenon within which the same names have two meanings: one for initiates, one for everyone else. The latter is derived from the original ideology; the former has a specifically pathocratic meaning, something which is known not only to the pathocrats themselves, but also is learned by those people living under long-term subjection to their rule.

Doubletalk is only one of many symptoms. Others are the specific facility for producing new names which have suggestive effects and are accepted virtually uncritically, in particular outside the immediate scope of such a system's rule.[96] We must thus point out the paramoralistic character and paranoidal qualities frequently contained within these names. The action of paralogisms and paramoralisms in this deformed ideology becomes comprehensible to us based on the information presented in Chapter IV. *Anything which threatens pathocratic rule becomes deeply immoral.* [97]This also applies to the concept of forgiving the pathocrats themselves; it is extremely dangerous and thus "immoral".

We thus have the right to invent appropriate names which would indicate the nature of the phenomena as accurately as

[96] "Extraordinary rendition" as the nomenclature for illegally transporting prisoners to countries where torture is practiced comes immediately to mind as an example. [Editor's note.]

[97] Example: "You are with us, or you are against us." And being "against us" means that "you are a terrorist" and thus, immoral. [Editor's note.]

possible, in keeping with our recognition and respect for the laws of the scientific methodology and semantics. Such accurate terms will also serve to protect our minds from the suggestive effects of those other names and paralogisms, including the pathological material the latter contain.

The Expansion of the Pathocracy

The world's tendency to fasten its gaze adoringly upon its rulers has a long tradition dating back to the times when sovereigns could virtually ignore their subjects' opinions. However, rulers have always been dependent upon the social and economic situation in their country, even long ago, and even in pathocratic systems, and the influence of various social groups has reached their thrones by various means.

Much too common is the pattern of error which reasons that purportedly autocratic leaders of countries affected by this pathocracy actually possess decision-making powers in areas which they in fact do not. Millions of people, including ministers and members of parliaments, ponder the dilemma of whether such a ruler could not, under certain circumstances, modify his convictions somewhat and relinquish his dreams of conquering the world; they continue hope that this will be the eventual outcome.[98] People with personal experience in such a system may attempt to persuade them that their dreams, although decent, lack a foundation in reality, but at the same time they sense a lack of concrete arguments on their part. Such an explanation is in fact impossible within the realm of the natural language of psychological concepts; only an objective comprehension of the historical phenomenon and its essentially deviant nature permits light to be shed upon the causes of the *perennial deceitfulness* of this macrosocial pathological phenomenon.

[98] This is especially true in the present day when the leaders and parliaments of many other countries, unhappy with the Bush Neocon administration, think that diplomacy or new elections in the U.S. will "set things right". They do not understand the full nature of Pathocracy and that the psychopaths in the shadows of this phenomenon will never relinquish control without bloodshed. [Editor's note.]

The actions of this phenomenon affect an entire society, starting with the leaders and infiltrating every village, small town, factory, business, or farm. The pathological social structure gradually covers the entire country, creating a "new class" within that nation. This privileged class of deviants feels permanently threatened by the "others", i.e. by the majority of normal people. *Neither do the pathocrats entertain any illusions about their personal fate should there be a return to the system of normal man.*

A normal person deprived of privilege or high position will go about finding and performing some work which will earn him a living; but pathocrats never possessed any solid practical talent, and the time frame of their rule eliminates any residual possibilities of adapting to the demands of normal work. If the laws of normal man were to be reinstated, they and theirs could be subjected to judgment, including a moralizing interpretation of their psychological deviations; they would be threatened by a loss of freedom and life, not merely a loss of position and privilege. Since they are incapable of this kind of sacrifice, the survival of a system which is the best for them *becomes a moral imperative*. Such a threat must be battled by means of any and all psychological and political cunning implemented with a lack of scruples with regard to those other "inferior-quality" people that can be shocking in its depravity.[99]

In general, this new class is in the position to purge its leaders should their behavior jeopardize the existence of such a system. This could occur particularly if the leadership wished to go too far in compromising with the society of normal people, since their qualifications make them essential for production. The latter is more a direct threat to the lower echelons of the pathocratic elite than to the leaders.

Pathocracy survives thanks to the feeling of being threatened by the society of normal people, as well as by other countries wherein various forms of the system of normal man persist. For the rulers, staying on the top is therefore the classic problem of "to be or not to be".

[99] This should be kept firmly in mind by those who think that getting rid of George W. Bush and the Neocons will change anything. [Editor's note.]

We can thus formulate a more cautious question: can such a system ever waive territorial and political expansion abroad and settle for its present possessions? What would happen if such a state of affairs ensured internal peace, corresponding order, and relative prosperity within the nation? The overwhelming majority of the country's population would then make skillful use of all the emerging possibilities, taking advantage of their superior qualifications in order to fight for an ever-increasing scope of activities; thanks to their higher birth rate, their power will increase. This majority will be joined by some sons from the privileged class who did not inherit the pathological genes. The pathocracy's dominance will weaken imperceptibly but steadily, finally leading to a situation wherein the society of normal people reaches for power. This is a nightmare vision to the psychopaths.

Thus, the biological, psychological, moral, and economic destruction of the majority of normal people becomes, for the pathocrats, a "biological" necessity. Many means serve this end, starting with concentration camps and including warfare with an obstinate, well-armed foe who will devastate and debilitate the human power thrown at him, namely the very power jeopardizing pathocrats rule: the sons of normal man sent out to fight for an illusionary "noble cause." Once safely dead, the soldiers will then be decreed heroes to be revered in paeans, useful for raising a new generation faithful to the pathocracy and ever willing to go to their deaths to protect it.

Any war waged by a pathocratic nation has two fronts, the internal and the external. The internal front is more important for the leaders and the governing elite, and the internal threat is the deciding factor where unleashing war is concerned. In pondering whether to start a war against the pathocratic country, other nations must therefore give primary consideration to the fact that such a war can be used as an executioner of the common people whose increasing power represents incipient jeopardy for the pathocracy. After all, pathocrats give short shrift to blood and suffering of people they consider to be not quite conspecific. Kings may have suffered due to the death of their knights, but pathocrats never do: "We have a lot of people here." Should the situation be, or become, ripe in such a coun-

try, however, anyone furnishing assistance to the nation will be blessed by it; anyone withholding it will be cursed.

Pathocracy has other internal reasons for pursuing expansionism through the use of all means possible. As long as that "other" world governed by the systems of normal man exists, it inducts into the non-pathological majority a certain sense of direction. The non-pathological majority of the country's population will never stop dreaming of the reinstatement of the normal man's system in any possible form. This majority will never stop watching other countries, waiting for the opportune moment; its attention and power must therefore be distracted from this purpose, and the masses must be "educated" and channeled in the direction of imperialist strivings. This goal must be pursued doggedly so that everyone knows what is being fought for and in whose name harsh discipline and poverty must be endured. The latter factor – creating conditions of poverty and hardship - effectively limits the possibility of "subversive" activities on the part of the society of normal people.

The ideology must, of course, furnish a corresponding justification for this alleged right to conquer the world and must therefore be properly elaborated. Expansionism is derived from the very nature of pathocracy, not from ideology, but this fact must be masked by ideology.[100] Whenever this phenomenon has been witnessed in history, imperialism was always its most demonstrative quality.

On the other hand, there are countries with normal man's governments wherein the overwhelming majority of societies shudders to think a similar system could be imposed on them. The governments of such nations thereupon do everything they can within the framework of their possibilities and their understanding of the phenomenon in order to contain its expansion. The citizens of those countries would sigh with relief if some upheaval were to replace this malevolent and incomprehensible system with a more human, more easily understood, governmental method with whom peaceful coexistence would be possible.

[100] Example: the events of September 11, 2001, undoubtedly manufactured by the Pathocracy. [Editor's note.]

Such countries thus undertake various means of action for this purpose, *their quality depending on the possibility of understanding that other reality*. Such efforts resonate within the country, and the military power of normal man's countries limits the pathocracy's possibilities of armed maneuvers. Weakening those countries that could possibly stand against the pathocracy, especially by utilizing the response pathocracy awakens in some of their deviant citizens, again becomes a matter of the pathocracy's survival.

Economic factors constitute a non-negligible part of the motivation for this expansionist tendency. Since the managerial functions have been taken over by individuals with mediocre intelligence and pathological character traits, the pathocracy becomes incapable of properly administering anything at all. The area suffering most severely must always be whichever one requires a person to act independently, not wasting time searching for the proper way to behave. Agriculture is dependent upon changing climate conditions and the appearance of pests and plant diseases. A farmer's personal qualities have thus been an essential factor of success in this area, as it was for many centuries. Pathocracy therefore invariably brings about food shortages.

However, many countries with normal man's systems abound in sufficiency of industrial products and experience problems with their food surpluses and temporary economic recessions even though the citizens are by no means overworked. The temptation to dominate such a country and its prosperity, that perennial imperialist motive, thus becomes even more strong in the pathocracy. The collected prosperity of the conquered nation can be exploited for a time, the citizens forced to work harder for paltry remuneration. For the moment, no thought is given to the fact that introducing a pathocratic system within such a country will eventually cause similar unproductive conditions; after all psychological deviance, by definition, indicates a lack of self-knowledge in this area. Unfortunately, the idea of conquering rich countries also motivates the minds of many poor non-pathological fellows suffering under the pathocracy, but not understanding why, and who

would like to use this opportunity to grab something for themselves and eat their fill of good food.

As has been the case for centuries, military power is of course the primary means for achieving these ends. Throughout the centuries, though, whenever history has registered the appearance of the phenomenon of pathocracy, (regardless of the ideological cloak covering it), specific measures of influence have also become apparent: something in the order of specific intelligence in the service of international intrigue facilitating conquest. This quality is derived from the above-discussed personality characteristics inspiring the overall phenomenon; it should constitute data for historians to identify this type of phenomenon throughout history.

People exist everywhere in the world with specifically susceptible deviant personalities; even a faraway pathocracy evokes a resonating response in them, working on their underlying feeling that "there is a place for people like us there". Uncritical, frustrated, and abused people also exist everywhere, and they can be reached by appropriately elaborated propaganda. The future of a nation is greatly dependent on how many such people it contains. Thanks to its specific psychological knowledge and its conviction that normal people are naive, a pathocracy is able to improve its "anti-psychotherapeutic" techniques, and pathologically egotistical as usual, to insinuate its deviant world of concepts to others in other countries, thus making them susceptible to conquest and domination.

The most frequently used methods include paralogistic and conversion methods such as the projection of one's own qualities and intention onto other persons, social groups, or nations, paramoral indignation, and reverse blocking. This last method is a pathocratic favorite used on the mass scale, driving the minds of average people into a dead end because, as a result, it causes them to search for the truth in the "golden mean" between the reality and its opposite.[101]

[101] This is being very effectively used at the present time under the guise of "The War on Terror", a completely manufactured device that utilizes "false flag operations" to herd people into "support camps" for the U.S. imperialist agenda. [Editor's note.]

We should thus point out that although various works in the area of psychopathology contain descriptions of most of these near-hypocritical methods, an overall summary filling the gaps observed is absent and sorely needed. How much better it would be if the people and governments of normal man's countries could take advantage of such a work and behave like an experienced psychologist, noting the reproaches heaped upon them in the course of projection and turning around statements whose character indicate reverse blocking. A bit of analytical cosmetics would then produce a low-cost list of a pathocratic empire's intentions.[102]

Law has become the measure of right within the countries of normal human systems. We often forget how imperfect a creation of human minds it really is, how dependent it is on formulations based upon data which legislators can understand. In legal theory, we accept its regulatory nature as a given and consequently agree that in certain cases its activities may not be quite concurrent with human reality. Understood thus, *the law furnishes insufficient support for counteracting a phenomenon whose character lies outside of the possibilities of the legislators' imagination*. Quite the contrary: pathocracy knows how to take advantage of the weaknesses of such a legalistic manner of thinking.

However, this macrosocial phenomenon's internal actions and external expansion are *based upon psychological data*. As such, regardless of how these data are deformed within the pathocrats' personalities, *its cunning is vastly superior to normal people's legal systems*. This makes pathocracy the social system of the future, albeit in the shape of a caricature.

Therefore, the future for normal man belongs to social systems which are based on an improved comprehension of man in all his psychological variations; evolution in this direction can, among other things, ensure greater resistance to the expan-

[102] This is currently being done, and quite well, by alternative news sources on the internet, bloggers, and many "ordinary" people who can easily see what is going on. Unfortunately, to date, no ruling party in any significant country with the power to stand against the pathocracy of the U.S. has managed to think that far. [Editor's note.]

sionary methods this macrosocial phenomenon uses in its quest to dominate the world.

Pathocracy Imposed by Force

The genesis of pathocracy in any country is so lengthy a process that it is difficult to pinpoint when it began. If we take into consideration those historical examples which should be qualified in that regard, we will most frequently observe the figure of an autocratic ruler whose mental mediocrity and infantile personality finally opened the door to the ponerogenesis of the phenomenon. Wherever a society's common sense is sufficiently influential, its self-preservation instinct is able to overcome this ponerogenic process rather early. *Things are different when an active nucleus of this disease already exists and can dominate by means of infection or the imposition of force.*

Whenever a nation experiences a "system crisis" or a hyperactivity of ponerogenic processes within, it becomes the object of a *pathocratic penetration whose purpose is to serve up the country as booty*. It will then become easy to take advantage of its internal weaknesses and revolutionary movements in order to impose rule on the basis of a limited use of force. Conditions such as a great war or a country's temporary weakness can sometimes cause it to submit to the violence of a pathocratic neighbor country (against their will) whose system did not exhibit such wide-scope infirmities earlier. After forcible imposition of such a system the course of pathologization of life becomes different; and such a pathocracy will be less stable, its very existence dependent upon the factor of never-ending outside force.

Let us now address the latter situation first: Brute force must first stifle the resistance of an exhausted nation; people possessing military or leadership skills must be disposed of, and anyone appealing to moral values and legal principles must be silenced. The new principles are never explicitly enunciated. People must learn the new unwritten law via painful experience. The stultifying influence of this deviant world of concepts finishes the job, and common sense demands caution and endurance.

This is followed by a shock which appears as tragic as it is frightening. Some people from every social group, whether abused paupers, aristocrats, officials, literati, students, scientists, priests, atheists, or nobodies known to no one, suddenly start changing their personality and world view. Decent Christians and patriots just yesterday, they now espouse the new ideology and behave contemptuously to anyone still adhering to the old values. Only later does it become evident that this ostensibly avalanche-like process has its natural limits. With time, the society becomes stratified based on factors entirely different from the old political convictions and social links. We already know the causes for this.

Through direct contact with the pathocracy, society simultaneously begins to sense that its true content is different from the ideologies disseminated earlier, while the country was still independent. This divergence is a traumatizing factor, because it questions the value of accepted convictions. Years must pass before the mind has adapted to the new concepts. When those of us who have experienced this then travel to Western Europe, or especially to the United States, people who still believe the original ideologies, the mask that was presented by the pathocracy, strike us as being silly.

Pathocracy imposed by force arrives in a finished form, we could even call it ripe. People observing it close up were unable to distinguish the earlier phases of its development, when the schizoidals and characteropaths were in charge. The need for the existence of these phases and their character had to be reconstructed in this work on the basis of historical data.

In an imposed system, psychopathic material is already dominant; it was perceived as something contrary to human nature, virtually bereft of the mask of ideology rendered ever less necessary in a conquered country, but nevertheless still masked by its incomprehensibility to people who are still trying to think in the categories of a natural world view.

We at first perceived the old system of categories and understanding as painfully inadequate for purposes of comprehending the reality which had overwhelmed us. The essential objective categories we needed to classify what we observed would not be created until many years of effort had passed.

Individuals with deviant characteristics, scattered throughout society, however, unerringly sensed that the time had come for *their* dreams to come true, the time to exact revenge upon those "others" who had abused and humiliated them before. This violent formative process of pathocracy lasted barely eight years or so, thereupon making a similarly escalated transformation into the dissimulative phase.

The system functions, psychological mechanisms, and mysterious causative links in a country upon which a quasi-political structure was imposed are basically analogous to those of the country which gave rise to the phenomenon. The system spreads downward until it reaches every village and every human individual. The actual contents and internal causes of this phenomenon also manifest no essential difference, regardless of whether we make our observation in the capital or in some outlying small town. If the entire organism is sick, diagnostic biopsy tissue can be collected wherever this can be performed most expediently. Those who live in countries with normal human systems attempting to understand this other system by means of their imagination, or by penetrating the walls of the Kremlin where it is assumed that the intentions of the highest authorities are concealed, do not realize that this is a very onerous method to do something that can be done more efficiently. In order to perceive the essence of the phenomenon, we can more easily situate ourselves in a small town, where it is much easier to peek backstage and analyze the nature of such a system.

However, some of the differences in the nature of the pathocratic phenomenon between the originating country and the country on which it is forcibly imposed turn out to be permanent. The system will always strike the society that has been taken over as something foreign associated with the other country. The society's historical tradition and culture constitute a connection to those strivings aimed in the direction of normal man's structures. The more mature cultural formations in particular prove the most highly resistant to the system's destructive activities. The subjugated nation finds support and inspiration for its psychological and moral resistance in its own cultural, religious, and moral traditions. These values, elaborated

through centuries, cannot easily be destroyed or co-opted by pathocracy; quite the contrary, they even embark upon a more intensive life in the new society. These values progressively cleanse themselves of patriotic buffoonery, and their principal contents become more real in their eternal meaning. If forced by necessity, the culture of the country in question is concealed in private homes or disseminated via conspiracy; however, it continues to survive and develop, creating values which could not have arisen during happier times.

As a result, such a society's opposition becomes ever more enduring, ever more skillfully effected. It turns out that those who believed they could impose such a system, trusting that it would then function on the pathocracy's autonomic mechanisms, were overly optimistic. Imposed pathocracy always remains an alien system to the extent that, if it should fall in the country of its birth, its endurance within the subjugated nation would only be a matter of weeks.

Artifically Infected Pathocracy and Psychological Warfare

If a nucleus of this macrosocial pathological phenomenon already exists in the world, always cloaking its true quality behind an ideological mask of some political system, it irradiates into other nations via coded news difficult for normal people to understand, but easy to read for psychopathic individuals. "That's the place for us, we now have a homeland where our dreams about ruling those "others" can come true. We can finally live in safety and prosperity." The more powerful this nucleus and the pathocratic nation, the wider the scope of its inductive siren-call, heard by individuals whose nature is correspondingly deviant, as though they were superheterodyne receivers naturally attuned to the same wave-length. Unfortunately, what is being used today is real radio transmitters in the hundreds of kilowatts, as well as loyal covert agents of pathocracy networking our planet.

Whether directly or indirectly, i.e. by means of deviant "agents", this call of pathocracy, once appropriately "decked-out", reaches a significantly wider circle of people, including both individuals with various psychological deviations and

those who are frustrated, deprived of the opportunity to earn an education and make use of their talents, physically or morally injured, or simply primitive. The scope of the response to this call may vary in proportion, but nowhere will it represent the majority. Nonetheless, the home-bred spellbinders who arise never take into account the fact that they are not able to enrapture the majority. [103]

Various nations' different degrees of resistance to this activity depend upon many factors, such as prosperity and its equitable distribution, the society's educational level (especially that of the poorer classes), the proportion of participation of individuals who are primitive or have various deviations, and the current phase of the hysteroidal cycle. Some nations have developed immunity as a result of more direct contact with the phenomenon, something we shall discuss in the next chapter.

In countries just emerging from primeval conditions and lacking political experience, an appropriately elaborated revolutionary doctrine reaches its society's autonomous substratum and finds people who treat it like ideational reality. This also occurs in nations where an over-egoistical ruling class defends its position by means of naively moralizing doctrines, where injustice is rampant, or where an intensification of the hysteria level stifles the operation of common sense. People who have become accustomed to revolutionary catchwords no longer watch to make sure that whoever expounds such an ideology is a truly sincere adherent, and not just someone using the mask of ideology to conceal other motives derived from his deviant personality.

[103] Noticable in any country. In the present day, when the United States is well on the way to becoming a full-blown pathocracy, and is thus the source of the contamination, spellbinders for the deviant reality promote "American style" economics and "culture," and are even viewed by their fellow countrymen as "America-ophiles". Most people do not understand that the first step to becoming part of the Global pathocracy that America is attempting to impose on the world is to become part of the economic system as it is formulated in America. A recent example of a country rejecting this maneuver is France's rejection of the European Constitution, a document focusing on the neo-liberal transformation of the European economy along the lines of the U.S. model. [Editor's note.]

In addition to these spellbinders, we can find another kind of preacher of revolutionary ideas, one whose status is basically linked to the money he receives for his activities. However, it is unlikely that its ranks include people who could be characterized as psychologically normal with no reservations on the basis of the above-mentioned criteria. Their indifference to the human suffering caused by their own activities is derived from deficiencies in their perceived value of societal links or their capacity to foresee the results of their activities.

In ponerogenic processes, moral deficiencies, intellectual failings, and pathological factors intersect in a time-space causative network giving rise to individual and national suffering.

Any war waged with psychological weapons costs only a fraction as much as classical warfare, but it does have a cost, especially when it is being waged simultaneously in many countries throughout the world.

People acting in the name of pathocracy's interests may effect their activities in parallel, under the banner of some traditional or other ideology, or even with the assistance of a contradictory ideology battling the traditional one. In these latter cases, the service must be performed by individuals whose response to the call of the pathocracy is sufficiently vehement so as to prevent the self-suggestive activities of the other ideology they are using from weakening the links with their actual hopes for power.

Whenever a society contains serious social problems, there will also be some group of sensible people striving to improve the social situation by means of energetic reforms, so as to eliminate the cause of social tension. Others consider it their duty to bring about a moral rejuvenation of society. Elimination of social injustice and reconstruction of the country's morals and civilization could deprive a pathocracy of any chance to take over. *Such reformers and moralists must therefore be consistently neutralized by means of liberal or conservative positions and appropriately suggestive catchwords and paramoralisms; if necessary, the best among them has to be murdered.*

Psychological warfare strategists must decide rather early on which ideology would be most efficient in a particular coun-

try because of its adaptability to said nation's traditions. After all, the appropriately adapted ideology must perform the function of a Trojan horse, transporting pathocracy into the country. These various ideologies are then gradually conformed to one's own original master plan. Finally, off comes the mask.

At the right time, local partisans are organized and armed, with recruits picked from dissatisfied localities; leadership is provided by trained officers familiar with the secret idea as well as the operative idea concocted for propagation in the country in question. Assistance must then be given so groups of conspirators adhering to the concocted ideology can stage a coup d'état, whereupon an iron-fisted government is installed. Once this has been brought about, the diversionary partisans' activities are stymied – they are made out to be patsies - so that the new authorities can take credit for bringing about internal peace. Any hoodlum who cannot or will not submit to the new decrees is "gently" invited before his former leader and shot in the back of the head. This is the new reality.

This is how such governmental systems are born. A network of pathological ponerogenical factors is already active, as is the inspirational role of essential psychopathy. However, that does not yet represent a complete picture of pathocracy. Many local leaders and adherents persist in their original convictions which, albeit radical, strike them as serving the good of a much larger proportion of formerly abused persons, not just a few percent of pathocrats and the interests of a would-be world wide empire.

Local leaders continue to think along the lines of social revolution, appealing to the political goals they truly believe in. They demand that the "friendly power" furnish them not only the promised assistance, but also a certain measure of autonomy they consider crucial. They are not sufficiently familiar with the mysterious "us-and-them" dichotomy. At the same time they are instructed and ordered to submit to the dictates of unclear ambassadors whose meaning and purpose are hard to understand. Frustration and doubt thus grow; their nature is ideological, nationalistic, and practical.

Conflict progressively increases, especially when wide circles of society begin to doubt whether those people allegedly

acting in the name of some great ideology do in fact believe in it. Thanks to experience and contact with the pathocratic nation, similarly wide circles simultaneously increase their practical knowledge about the reality and behavioral methods of that system. Should such a semi-colony thus achieve too much independence or even decide to defect, too much of this knowledge could then reach the consciousness of normal man's countries. This could represent a serious defeat for pathocracy.

Ever-increasing control is thus necessary until full pathocracy can be achieved. Those leaders whom the central authorities consider to be effectively transitional can be eliminated unless they indicate a sufficient degree of submission. Geopolitical conditions are generally decisive in this area. That explains why it is easier for such leaders to survive on an outlying island than in countries bordering the empire. Should such leaders manage to maintain a larger degree of autonomy by *concealing* their doubts, they might be able to take advantage of their geopolitical position if the conditions are amenable.

During such a phase of crisis of trust, circumspect policy on the part of normal man's countries could still tip the scales in favor of a structure which may be revolutionary and leftist, but not pathocratic. However, this is not the only missing consideration; another primary one is the lack of objective knowledge about the phenomenon, something which would make such policy possible. *Emotional factors, coupled with a moralizing interpretation of pathological phenomena, frequently play much too great a part in political decision-making.*

No full-fledged pathocracy can develop *until the second upheaval and the purging of its transitional leadership*, which was insufficiently loyal thereto. This is the counterpart of a showdown with the true adherents of the ideology within the genesis of the original pathocracy, which can then develop, due both to the appropriately imposed leaders and to the activity of this phenomenon's autonomous ponerogenic mechanisms.

After the initial governmental period, brutal, bloody, and psychologically naive, such a pathocracy thereupon begins its transformation into its dissimulative form, which has already been described in discussing the genesis of the phenomenon and the force-imposed pathocracy. *During this period not even*

the most skillful outside policy can possibly undermine the existence of such a system. The period of weakness is still to come: when a mighty network of the society of normal people is formed.

The above lapidary description of an infectious imposition of pathocracy indicates that this process repeats all the phases of independent ponerogenesis *condensed in time and content*. Underneath the rulership of its incompetent administrative predecessors, we can even discern a period of hyperactivity on the part of schizoidal individuals mesmerized by the vision of their own rule based on contempt for human nature, especially if they are numerous within a given country. They do not realize that pathocracy will never make their dreams come true; it will rather shunt them into the shadows, since individuals with whom we are already familiar will become the leaders.

A pathocracy thus generated will be more strongly imprinted upon the subjugated country than one imposed by force. At the same time, however, it maintains certain characteristics of its divergent content, sometimes referred to as "ideological" although it is in fact a derivate of the different ethnological substratum upon which its scion was grafted. Should conditions such as a nation's numerical plentitude, wide extension, or geographic isolation permit independence from the primary pathocratic nation, more measured factors and the society of normal people will thus find some way of influencing the governmental system, taking advantage of the opportunities afforded by the dissimulative phase. In the presence of advantageous conditions and skillful outside assistance, this could lead to progressive depathologization of the system.

General Considerations

The path to comprehending the true contents of the phenomenon and its internal causality can only be opened by overcoming natural reflexes and emotions, and the tendency toward moralizing interpretations, followed by assembling data elaborated in difficult everyday clinical work and subsequent generalizations in the form of theoretical ponerology. Such comprehension naturally also encompasses those who would create such an inhuman system.

The problem of biological determination of the behavior of deviants is thus sketched in all its expressiveness, showing primarily how their capacity for moral judgments and their field of behavior selection is narrowed well below the levels available to a normal person. The attitude of understanding even one's enemies is the most difficult for us humans. Moral condemnation proves to be an obstacle along the path toward curing the world of this disease.

A result of the character of the phenomenon described in this chapter is that no attempt to understand its nature or to track its internal causative links and diachronic transformations would be possible if all we had at our disposal were the natural language of psychological, social, and moral concepts even in that partially perfected form used by the social sciences. It would also be impossible to predict subsequent phases in the development of this phenomenon or to distinguish its weak times and weak spots for purposes of counteraction.

Elaboration of an appropriate and sufficiently comprehensive conceptual language was thus indicated as essential; it required more time and effort than studying the phenomenon itself. It has therefore become necessary to bore readers somewhat by introducing this conceptual language in a manner both parsimonious and adequate, which would at the same time be comprehensible to those readers not trained in the area of psychopathology.

Anyone who wants to repair television sets instead of making them worse must first familiarize himself with electronics, which is also beyond the ambit of our natural conceptual language. However, upon learning to understand this macrosocial phenomenon in the corresponding reference system, a scientist stands in wonder as though before the open tomb of Tutankhamen for a while before he is able to understand the living laws of the phenomenon with ever greater speed and skill, thereupon complementing this comprehension with a huge array of detailed data.

The first conclusion which suggested itself soon after meeting with the "professor" introduced at the beginning of this volume, was that the phenomenon's development is limited by nature in terms of the participation of susceptible individuals

within a given society. The initial evaluation of approximately 6% amenable individuals proved realistic; progressively collected detailed statistical data assembled later were unable to refute it. This value varies from country to country in the magnitude of about one percentage point upward or downward. Quantitatively speaking, this number is broken down into 0.6% essential psychopaths, i.e. about 1/10 of this 6 %. However, this anomaly plays a disproportionate role compared to the numbers by saturating the phenomenon as a whole with its own quality of thought and experience.

Other psychopathies, known as asthenic, schizoidal, anankastic, hysterical, et al., definitely play second fiddle although, in sum, they are much more numerous. Relatively primitive skirtoidal individuals become fellow-travelers, goaded by their lust for life, but their activities are limited by considerations of their own advantage. In non-semitic nations, schizoidia are somewhat more numerous than essential psychopaths; although highly active in the early phases of the genesis of the phenomenon, they betray an attraction to pathocracy as well as the rational distance of efficient thinking; Thus they are torn between such a system and the society of normal people.

Persons less distinctly inclined in the pathocratic direction include those affected by some states caused by the toxic activities of certain substances such as ether, *carbon monoxide*,[104] and possibly some endotoxins, *under the condition that this occurred in childhood*.[105]

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[104] Considering the fact that the last attempt to impose a Pathocracy on the global scale, Naziism, campaigned vigorously against smoking, and the current U.S. pathocracy is also behind the global attempt to "stamp out smoking" as a "health hazard", all the while generously distributing depleted uranium, a far more dangerous substance, into the environment, as well as refusing to join any environmental preservation activities, one has to wonder if there is not some connection here? If carbon monoxide, one of the primary substances inhaled when smoking, actually produces a state or condition that is a defense against the mental predations of pathocrats, no wonder they wish to eliminate it. That also suggests that all of the so-called "data" supporting the anti-smoking campaign is possibly "cooked". [Editor's note.]

[105] i.e., So-called "second hand smoke". This actually suggests that second-hand smoke can have highly beneficial effects on children specifically in terms of immunizing them against psychopathic take-over! [Editor's note.]

Among individuals carrying other indications of brain-tissue damage, only two described types have a somewhat measured inclination, namely frontal and paranoidal characteropaths. In the case of frontal characteropathy, this is principally the result of an incapacity for self-critical reflection and an incapacity for the abandonment of a dead-end street into which one has thoughtlessly stumbled. Paranoidal individuals expect uncritical support within such a system. In general however, the carriers of various kinds of brain-tissue damage lean clearly toward the society of normal people, and as a result of their psychological problems, ultimately suffer even more than healthy people under pathocracy.

It also turned out that the carriers of some *physiological anomalies* known to physicians and sometimes to psychologists, and which are primarily hereditary in nature, manifest split tendencies similar to schizoids. In a similar manner, people whom nature has unfortunately saddled with a short life and an early cancer-related death frequently indicate a characteristic and irrational attraction for this phenomenon. These latter observations were decisive in my agreeing to call the phenomenon by this name, which had originally struck me as semantically overly loose. An individual's decreased resistance to the effects of pathocracy and his attraction to this phenomenon appear to be *a holistic response of person's organism*, not merely of his psychological makeup alone.

Approximately 6% of the population constitutes the active structure of the new rulership, which carries its own peculiar consciousness of its own goals. Twice as many people constitute a second group: those who have managed to warp their personalities to meet the demands of the new reality. This leads to attitudes which can already be interpreted within the categories of the natural psychological world view, i.e. the errors we are committing are much smaller. It is of course not possible to draw an exact boundary between these groups; the separation adduced here is merely descriptive in nature.

This second group consists of individuals who are, on the average, weaker, more sickly, and less vital. The frequency of known mental diseases in this group is at twice the rate of the national average. We can thus assume that the genesis of their

submissive attitude toward the regime, their greater susceptibility to pathological effects, and their skittish opportunism includes various relatively impalpable anomalies. We observe not only physiological anomalies, but also the kinds described above at the lowest intensity, with the exception of essential psychopathy.

The 6% group constitute the new nobility; the 12% group gradually forms the new bourgeoisie, whose economic situation is the most advantageous. Adapting to the new conditions, not without conflicts of conscience, transforms this latter group into both dodgers and, simultaneously, intermediaries between the oppositional society and the active ponerological group, whom they can talk to in the appropriate language. They play such a crucial role within this system that both sides must take them into account. Since their technical capacities and skills are better than those of the active pathocratic group, they assume various managerial positions. Normal people see them as persons they can approach, generally without being subjected to pathological arrogance.

So it is that only 18% of the country's population is in favor of the new system of government; but concerning the layer we have called the bourgeoisie, we may even be doubtful of the sincerity of their attitudes. This is the situation in the author's homeland. This proportion can be variously estimated in other countries, from 15% in Hungary to 21% in Bulgaria, but it is never more than a relatively small minority.

The great majority of the population forms the society of normal people, gradually creating an informal communications network. It behooves us to wonder why these people reject the advantages conformity affords, consciously preferring the opposing role: poverty, harassment, and curtailment of human freedoms. What ideals motivate them? Is this merely a kind of romanticism representing ties to tradition and religion? Still, so many people with a religious upbringing change their world view to that of the Pathocrats very quickly. The next chapter is dedicated to this question.

For the moment, let us limit ourselves to stating that a person with a normal human instinctive substratum, good basic intelligence, and full faculties of critical thought would have a

difficult time accepting such a compromise; it would devastate his personality and engender neurosis. At the same time, such a system easily distinguishes and separates him from its own kind regardless of his sporadic hesitations. *No method of propaganda can change the nature of this macrosocial phenomenon or the nature of a normal human being. They remain foreign to each other.*

The above-described subdivision into three sections should not be identified with membership in any party, which is officially ideological but in fact pathocratic. Such a system contains many normal people forced to join such a party by various circumstances, and who must pretend as best they can to represent said party's more reasonable adherents. After a year or two of obtusely executed instructions, they start becoming independent and reestablishing their severed ties to society. Their former friends begin to get the gist of their double game. This is the situation of large numbers of the adherents of the former ideology, which is now fulfilling its changed function. They are also the first to protest that this system does not truly represent their old political beliefs. We must also remember that *specially trusted people, whose loyalty to the pathocracy is a foregone conclusion due to their psychological nature and the functions they perform, have no need to belong to the party; they stand above it*.

After a typical pathocratic structure has been formed, the population is effectively divided – polarized - according to completely different lines from what someone raised outside the purview of this phenomenon might imagine, and in a manner whose actual conditions are also impossible to comprehend for someone lacking essential specialized training. However, an intuitive sense for these causes gradually forms among the majority of society in a country affected by the phenomenon. A person raised in a normal man's system is accustomed since childhood to seeing economic and ideological problems in the foreground, possibly also the results of social injustice. Such concepts have proved illusory and ineffective in a most tragic manner: the macrosocial phenomenon has its own properties and laws which can only be studied and comprehended within the appropriate categories.

However, in leaving behind our old natural method of comprehension and learning to track the internal causality of the phenomenon, we marvel at the surprising exactness with which the latter turns out to be subjected to its own regular laws. With regard to individuals, there is always a greater scope of some individualism and environmental influences. In statistical analyses these variable factors disappear and the essential constant characteristics surface. The entirety is thus clearly subject to causative determination. This explains the relative ease of transition from studying causation to predicting future changes in the phenomenon. In time, the adequacy of collected knowledge has been confirmed by the accuracy of these predictions.

Let us now take individual cases into consideration. For instance: we meet two people whose behavior makes us suspect they are psychopaths, but their attitudes to the pathocratic system are quite different; the first is affirmative, the second painfully critical. Studies on the basis of tests detecting brain tissue damage will indicate such pathology in the second person, but not in the first; in the second case we are dealing with behavior which may be strongly reminiscent of psychopathy, but the substratum is different.

If a carrier of an essential psychopathy gene was a member of the decidedly anti-communist government party before the war, he will be treated as an "ideological enemy" during the pathocracy's formative period. However, he soon appears to find a *modus vivendi* with the new authorities and enjoys a certain amount of tolerance. The moment when he becomes transformed into an adherent of the new "ideology" and finds the way back to the ruling party is only a matter of time and circumstance.

If the family of a typical zealous pathocrat produces a son who does not inherit the appropriate gene, thanks to a happy genetic coincidence, (or he was born from a bio-psychologically normal partner), such a son will be raised in the corresponding youth organization, faithful to the ideology and the party, which he joins early. By mature manhood, however, he will begin to list toward the society of normal people. The opposition, that world which feels and thinks normally, becomes ever closer to him; therein he finds himself and a set

of values unknown – yet familiar - to him. A conflict eventually arises between himself and his family, party, and environment, under conditions which may be more or less dramatic. This starts out with critical statements and the writing of rather naive appeals requesting changes in the party, in the direction of healthy common sense, of course. Such people then finally begin to do battle on society's side, enduring sacrifices and suffering. Others decide to abandon their native country and wander foreign lands, lonely among people who cannot understand them or the problems under which they were raised.

With regard to the phenomenon as whole, one can predict its primary properties and processes of change and estimate the time at which they will occur. Regardless of its genesis, no pathocratic activation of the population of a country affected by this phenomenon can exceed the above discussed boundaries set by biological factors.

The phenomenon will develop according to the patterns we have already described, gnawing ever deeper into the country's social fabric. The resulting pathocratic monoparty will bifurcate from the very outset: one wing is consistently pathological and earns nicknames such as "doctrinarian", "hard-headed", "beton", etc. The second is considered more liberal, and in fact this is where the reverberation of the original ideology remains alive for the longest. The representatives of this second wing try as hard as their shrinking powers permit to bend this strange reality into a direction more amenable to human reason, and they do not lose complete touch with society's links. The first internal crisis of weakness occurs some *ten years* after such a system has emerged; as a result, the society of normal people gains a bit more freedom. During this time frame, skillful outside action can already count on internal cooperation.

Pathocracy corrodes the entire social organism, wasting its skills and power.

The effects of the more ideational wing of the party and its enlivening influence upon the workings of the entire country gradually weaken. Typical pathocrats take over all the managerial functions in a totally destroyed structure of a nation. Such a state must be short-term, since no ideology can vivify it. The time comes when the common masses of people want to live

like human beings again and the system can no longer resist. There will be no great counter-revolution; a more or less stormy process of regeneration will instead ensue.

Pathocracy is even less of a socioeconomic system than a social structure or political system. It is a macrosocial disease process affecting entire nations and running the course of its characteristic pathodynamic properties. The phenomenon changes too quickly in time for us to be able to comprehend it in categories which would imply a certain stability, not ruling out the evolutionary processes to which social systems are subject. Any way of comprehending the phenomenon by imputing certain enduring properties to it thus quickly causes us to lose sight of its current contents. The dynamics of transformation in time is part of the nature of the phenomenon; we cannot possibly achieve comprehension from outside its parameters.

As long as we keep using methods of comprehending this pathological phenomenon, which apply certain political doctrines whose contents are heterogeneous with regard to its true nature, we will not be able to identify the causes and properties of the disease. A prepared ideology will be able to cloak the essential qualities from the minds of scientists, politicians, and common people. In such a state of affairs, we will never elaborate any causatively active methods which could stifle the phenomenon's pathological self-reproduction or its expansionist external influences. *Ignota nulla curatio morbi*!

However, once we understand a disease's etiological factors and their activities as well as the pathodynamics of its changes, we find that the search for a curative method generally becomes much easier. Something similar applies with regard to the macrosocial pathological phenomenon discussed above.

CHAPTER VI

NORMAL PEOPLE

UNDER PATHOCRATIC RULE

As adduced above, the anomaly distinguished as essential psychopathy inspires the overall phenomenon in a well-developed pathocracy and betrays biological analogies to the well known phenomenon called Daltonism, color-blindness or near-blindness as regard to red and green. For the purpose of an intellectual exercise, let us thus imagine that Daltonists have managed to take over power in some country and have forbidden the citizens from distinguishing these colors, thus eliminating the distinction between green (unripe) and ripe tomatoes. Special vegetable patch inspectors armed with pistols and pickets would patrol the areas to make sure the citizens were not selecting only ripe tomatoes to pick, which would indicate that they were distinguishing between red and green. Such inspectors could not, of course, be totally color-blind themselves (otherwise they could not exercise this extremely important function), They could not suffer more than near-blindness as regards these colors. However, they would have to belong to the clan of people made nervous by any discussion about colors.

With such authorities around, the citizens might even be willing to eat a green tomato and affirm quite convincingly that it was ripe. But once the severe inspectors left for some other garden far away, there would be the shower of comments it

does not behoove me to reproduce in a scientific work. The citizens would than pick nicely vine-ripened tomatoes, make a salad with cream, and add a few drops of rum for flavor.

May I suggest that all normal people whom fate has forced to live under pathocratic rule make the serving of a salad according to the above recipe into a symbolic custom. Any guest recognizing the symbol by its color and aroma will refrain from making any comments. Such a custom might hasten the reinstallation of a normal man's system.

The pathological authorities are convinced that the appropriate pedagogical, indoctrinational, propaganda, and terrorist means can teach a person with a normal instinctive substratum, range of feelings, and basic intelligence to think and feel according to their own different fashion. This conviction is only slightly less unrealistic, psychologically speaking, than the belief that people able to see colors normally can be broken of this habit.

Actually, normal people cannot get rid of the characteristics with which the *Homo sapiens* species was endowed by its phylogenetic past. Such people will thus never stop feeling and perceiving psychological and socio-moral phenomena in much the same way their ancestors had been doing for hundreds of generations. Any attempt to make a society subjugated to the above phenomenon "learn" this different experiential manner imposed by pathological egotism is, in principle, fated for failure regardless of how many generations it might last. It does, however, call forth a series of improper psychological results which may give the pathocrats the appearance of success. However, it also provokes society to elaborate pinpointed, well-thought-out self-defense measures based on its cognitive and creative efforts.

Pathocratic leadership believes that it can achieve a state wherein those "other" people's minds become dependent by means of the effects of their personality, perfidious pedagogical means, the means of mass-disinformation, and psychological terror; such faith has a basic meaning for them. In their conceptual world, pathocrats consider it virtually self-evident that the "others" should accept their obvious, realistic, and simple way of apprehending reality. For some mysterious reason, though,

the "others" wriggle out, slither away, and tell each other jokes about pathocrats. Someone must be responsible for this: pre-revolutionary oldsters, or some radio stations abroad. It thus becomes necessary to improve the methodology of action, find better "soul engineers" with a certain literary talent, and *isolate society from improper literature and any foreign influence*. Those experiences and intuitions whispering that this is a Sisyphean labor must be repressed from the field of consciousness of the pathocrat.

The conflict is thus dramatic for both sides. The first feels insulted in its humanity, rendered obtuse, and forced to think in a manner contrary to healthy common sense. The other stifles the premonition that if this goal cannot be reached, sooner or later things will revert to normal man's rule, including their vengeful lack of understanding of the pathocrats' personalities. So if it does not work, it is best not to think about the future, just prolong the status quo by means of the above-mentioned efforts. Toward the end of this book, it will behoove us to consider the possibilities for untying this Gordian knot.

However, such a pedagogical system, rife with pathological egotisation and limitations, produces serious negative results, especially in those generations unfamiliar with any other conditions of life. Personality development is impoverished, particularly regarding the more subtle values widely accepted in societies. We observe the characteristic lack of respect for one's own organism and the voice of nature and instinct, accompanied by brutalization of feelings and customs, to be explained away by the excuse of injustice. The tendency to be morally judgmental in interpreting the behavior of those who caused one's suffering sometimes leads to a *demonological* world view. At the same time, adaptation and resourcefulness within these different conditions become the object of cognition.

A person who has been the object of the egotistic behavior of pathological individuals for a long time becomes saturated with their characteristic psychological material to such an extent that we can frequently discern the kind of psychological anomalies which affected him. The personalities of former concentration-camp inmates were saturated with generally psychopathic material ingested from camp commanders and

tormentors, creating a phenomenon so widespread that it later became a primary motive to seek psychotherapy. Becoming aware of this makes it easier for them to throw off this burden and re-establish contact with the normal human world. In particular, being shown appropriate statistical data concerning the appearance of psychopathy in a given population *facilitates* their search for understanding of their nightmare years and a rebuilding of trust in their fellow man.

This kind of psychotherapy would be extremely useful for those people who need it most, but it has unfortunately proved too risky for a psychotherapist. Patients easily make connective transfers, unfortunately all too often correct, between the information learned during such therapy (particularly in the area of psychopathy) and the reality surrounding them under the rule of so-called "popular democracy". Former camp inmates are unhappily unable to hold their tongues in check, which causes intervention on the part of political authorities.

When American soldiers returned from North Vietnamese prison camps, many of them proved to have been subjected to indoctrination and other methods of influencing by pathological material. A certain degree of transpersonification appeared in many of these. In the U.S.A. this was called "programming" and outstanding psychotherapists proceeded to effect therapy for the purpose of deprogramming them. It turned out that they *met with opposition and critical commentary* concerning their skills, among other things. When I heard about this, I breathed a deep sigh and thought: Dear God, what interesting work that would make for a psychotherapist who understands such matters well.

The pathocratic world, the world of pathological egotism and terror, is so difficult to understand for people raised outside the scope of this phenomenon that they often manifest childlike naiveté, even if they have studied psychopathology and are psychologists by profession. There are no real data in their behavior, advice, rebukes, and psychotherapy. That explains why their efforts are boring and hurtful and frequently come to naught. Their egotism transforms their good will into bad results.

If someone has personally experienced such a nightmarish reality, he considers people who have not progressed in understanding it within the same time frame to be simply presumptuous, sometimes even malicious. In the course of his experience and contact with this macrosocial phenomenon, he has collected a certain amount of practical knowledge about the phenomenon and its psychology and learned to protect his own personality. This experience, unceremoniously rejected by "people who don't understand anything", becomes a psychological burden for him, forcing him to live within a narrow circle of persons whose experiences have been similar. Such a person should rather be treated as the bearer of valuable scientific data; understanding would constitute at least partial psychotherapy for him, and would simultaneously open the door to a comprehension of reality.

I would here like to remind psychologists that these kinds of experiences and their destructive effects upon the human personality are not unknown to scientific practice and experience. We often meet with patients requiring appropriate assistance: individuals raised under the influence of pathological, especially psychopathic, personalities who were forced with a pathological egotism to accept an abnormal way of thinking. Even an approximate determination of the type of pathological factors which operated on him allow us to pinpoint psychotherapeutic measures. In practice we most frequently meet cases wherein such a pathological situation operated on a patient's personality in early childhood, as a result of which we must utilize long term measures and work very carefully, using various techniques, in order to help him develop his true personality.

Children under parental pathocratic rule are "protected" until school age. Then they meet with decent, normal people who attempt to limit the destructive influences as much as possible. The most intense effects occur during adolescence and the ensuing time frame of intellectual maturation which can occur with the input of decent people. This rescues the society of normal people from deeper deformations in personality development and widespread neurosis. This period remains within persistent memory and is thus amenable to insight, reflection,

and disillusion. Such people's psychotherapy would consist almost exclusively of utilizing the correct knowledge of the essence of the phenomenon.

Regardless of the social scale within which human individuals were forcibly reared by pathological persons, whether individual, group, societal, or macrosocial, the principles of psychotherapeutic action will thus be similar, and should be based upon data known to us, and an understanding of the psychological situation. Making a patient aware of the kind of pathological factors which affected him, and jointly understanding the results of such effects, is basic to such therapy. We do not utilize this method if, in an individual case, we have indications that the patient has *inherited* this factor. However, such limitations should not be consistent with regard to macrosocial phenomena affecting the welfare of entire nations.

From the Perspective of Time

If a person with a normal instinctive substratum and basic intelligence has already heard and read about such a system of ruthless autocratic rule "based on a fanatical ideology", he feels he has already formed an opinion on the subject. However, direct confrontation with the phenomenon will inevitably produce in him the feeling of intellectual helplessness. All his prior imaginings prove to be virtually useless; they explain next to nothing. This provokes a nagging sensation that he and the society in which he was educated were quite naive.

Anyone capable of accepting this bitter void with an awareness of his own nescience, which would do a philosopher proud, can also find an orientation path within this deviant world. However, egotistically protecting his world view from disintegrative disillusionment and attempting to combine them with observations from this new divergent reality, only reaps mental chaos. The latter has produced unnecessary conflicts and disillusionment with the new rulership in some people; others have subordinated themselves to the pathological reality. One of the differences observed between a normally resistant person and somebody who has undergone a transpersonification is that the former is better able to survive this disintegrat-

ing cognitive void, whereas the latter fills the void with the pathologic propaganda material without sufficient controls.

When the human mind comes into contact with this new reality so different from any experiences encountered by a person raised in a society dominated by normal people, it releases psychophysiological shock symptoms in the human brain with a higher tonus of cortex inhibition and a stifling of feelings, which then sometimes gush forth uncontrollably. The mind then works more slowly and less keenly because the associative mechanisms have become inefficient. Especially when a person has direct contact with psychopathic representatives of the new rule, who use their specific experience so as to traumatize the minds of the "others" with their own personalities, his mind succumbs to a state of short-term catatonia. Their humiliating and arrogant techniques, brutal paramoralizations, and so forth deaden his thought processes and his self-defense capabilities, and their divergent experiential method anchors in his mind. In the presence of this kind of phenomenon, any moralizing evaluation of a person's behavior in such a situation thus becomes inaccurate at best.

Only once these unbelievably unpleasant psychological states have passed, thanks to rest in benevolent company, is it possible to reflect, always a difficult and painful process, or to become aware that one's mind and common sense have been fooled by *something which cannot fit into the normal human imagination*.

Man and society stand at the beginning of a long road of unknown experiences which, after much trial and error, finally leads to a certain hermetic knowledge of what the qualities of the phenomenon are and how best to build up psychological resistance thereto. Especially during the dissimulative phase, which makes it possible to adapt to life in this different world and thus arrange more tolerable living conditions. We shall then be able to observe psychological phenomena, knowledge, immunization, and adaptation such as could not have been predicted before and which cannot be understood in the world remaining under the rule of normal man's systems. A normal person, however, can never completely adapt to a pathological

system; it is easy to be pessimistic about the final results of this.

Such experiences are exchanged during evening discussions among a circle of friends, thereby creating within people's minds a kind of cognitive conglomeration which is initially incoherent and contains factual deficiencies. The participation of moral categories in such a comprehension of the macrosocial phenomenon, and the manner in which particular individuals behave, is proportionally much greater within such a new world view than the above adduced scientific knowledge would dictate. The ideology officially preached by the pathocracy continues to retain its ever-diminishing suggestive powers until such time as human reason manages to localize it as something subordinate, which is not descriptive of the essence of phenomenon.

Moral and religious values, as well as a nation's centuries-old cultural heritage, furnish most societies with support for the long road of both individual and collective searching through the jungle of strange phenomena. This apperceptive capacity possessed by people within the framework of the natural world view contains a deficiency which hides the nucleus of the phenomenon for many years. Under such conditions, both instinct and feelings, and the resulting basic intelligence, play instrumental roles, stimulating man to make selections which are to a great extent subconscious.

Under the conditions created by imposed pathocratic rule in particular, where the described psychological deficiencies are decisive in joining the activities of such a system, our natural human instinctive substratum is an instrumental factor in joining the opposition.

Similarly, the environmental, economic, and ideological motivations which influenced the formation of an individual personality, including those political attitudes which were assumed earlier, play the role of modifying factors, though they are not as enduring in time. The activity of these latter factors, albeit relatively clear with relation to individuals, disappear within the statistical approach and diminish through the years of pathocratic rule. The decisions and the choices made for the side of the society of normal people are once again finally de-

cided by factors usually inherited by biological means, and thus not the product of the person's option, and predominantly in subconscious processes.

Man's general intelligence, especially his intellectual level, plays a relatively limited role in this process of selecting a path of action, as expressed by statistically significant but low correlation (-0.16). The higher a person's general level of *talent*, the harder it usually is for him to reconcile himself with this different reality and to find a *modus vivendi* within it.

At the same time, there are gifted and talented people who join the pathocracy, and harsh words of contempt for the system can be heard on the part of simple, uneducated people. Only those people with the *highest* degree of intelligence, which, as mentioned, does *not* accompany psychopathies, are unable to find meaning to life within such a system.[106] They are sometimes able to take advantage of their superior mentality in order to find exceptional ways in which to be useful to others. Wasting the best talents spells eventual catastrophe for any social system.

Since those factors subject to the laws of genetics prove decisive, society becomes divided, by means of criteria not known before, into the adherents of the new rule, the new middle class mentioned above, and the *majority* opposition. Since the properties which cause this new division appear in more or less equal proportions within any old social group or level, this new division cuts right through the traditional layers of society. If we treat the former stratification, whose formation was decisively influenced by the talent factor, as horizontal, the new one should be referred to as vertical. The most instrumental factor in the latter is good basic intelligence which, as we already know, is widely distributed throughout all social groups.

Even those people who were the object of social injustice in the former system and then bestowed with another system, which allegedly protected them, slowly start criticizing the latter. Even though they were forced to join the pathocratic party, most of the former prewar Communists in the author's

[106] Historically, pathocracies target the intelligentsia for elimination first. As Łobaczewski points out, this wasting of the best minds and talents eventually leads to catastrophe. [Editor's note.]

homeland later gradually became critical, using the most emphatic of language. They were first to deny that the ruling system was Communist in nature, persuasively pointing out the actual differences between the ideology and reality. They tried to inform their comrades in still independent countries of this by letters. Worried about this "treason", these comrades transmitted such letters to their local party in those other countries, from where these were returned to the security police of the country of origin. The authors of the letters paid with their lives or with years of prison; no other social group was finally subjected to such stringent police surveillance as were they.

Regardless of whatever our evaluation of Communist ideology or the parties might be, we are presumably justified in believing that the old Communists were quite competent to distinguish what was and what was not in accordance with their ideology and beliefs. Their highly emphatic statements on the subject, quite popular among Poland's old Communists circles, are impressive or even persuasive.[107] Because of the operational language used therein, however, we must designate them as overly moralizing interpretations not in keeping with the character of this work. At the same time, we must admit that the majority of Poland's prewar Communists were not psychopaths.

From the point of view of economics and reality, any system wherein most of the property and workplaces are state owned *de jure* and *de facto* is *state capitalism* and not Communism. Such a system exhibits the traits of a primitive nineteenth-century capitalist exploiter who had an insufficient grasp of his role in society and of how his interests were linked to his workers' welfare. Workers are very much aware of these traits, especially if they have collected a certain amount of knowledge in connection with their political activities.

A reasonable socialist aiming to replace capitalism with some system in conformity with his idea, which would be based on worker participation in the administration of the work place *and the profits*, will reject such a system as the "worst variety of capitalism". After all, concentrating capital and rul-

[107] "A hoard of sons of bitches who climbed up to the feeding trough upon the backs of the working class."

ership in one place *always* leads to degeneration. Capital must be subject to the authority of fairness. Eliminating such a degenerate form of capitalism should thus be a priority task for any socialist. Nonetheless, such reasoning by means of social and economic categories obviously misses the crux of the matter.

The experience of history teaches us that any attempt to realize the Communist idea by way of revolutionary means, whether violent or underhanded, leads to a skewing of this process in the direction of anachronic and pathological forms whose essence and contents remain inaccessible to minds utilizing the concepts of the natural world view. Evolution constructs and transforms faster than revolution, and without such tragic complications.

One of the first discoveries made by a society of normal people is that it is superior to the new rulers in intelligence and practical skills, no matter what geniuses they seek to appear to be. The knots stultifying reason are gradually loosened, and fascination with the new rulership's non-existent secret knowledge and plan of action begins to diminish, followed by familiarization with the accurate knowledge about this new deviant reality.

The world of normal people is always superior to the deviant one whenever constructive activity is needed, whether it be the reconstruction of a devastated country, the area of technology, the organization of economic life, or scientific and medical work. "They want to build things, but they can't get much done without us." Qualified experts are frequently able to make certain demands; unfortunately, they are just as often only considered qualified until the job has been done, at which point they can be eliminated. Once the factory has started up, the experts can leave; management will be taken over by someone else, incapable of further progress, under whose leadership much of the effort expended will be wasted.

As we have already pointed out, every psychological anomaly is in fact a kind of deficiency. Psychopathies are based primarily upon *deficiencies in the instinctive substratum*; however, their influence exerted upon the mental development of others also leads to deficiencies in general intelligence, as dis-

cussed above. This deficiency of intelligence in a normal person, induced by psychopathy, is *not* compensated by the special psychological knowledge we observe among some psychopaths. Such knowledge loses its mesmerizing power when normal people learn to understand these phenomena as well. The psychopathologist was thus not surprised by the fact that the world of normal people is dominant regarding skill and talent. For that society, however, this represented a discovery which engendered hope and psychological relaxation.

Since our intelligence is superior to theirs, we *can* recognize them and understand how they think and act. This is what a person learns in such a system on his own initiative, forced by everyday needs. He learns it while working in his office, school, or factory, when he needs to deal with the authorities, and when he is arrested, something only a few people manage to avoid. The author and many others learned a good deal about the psychology of this macrosocial phenomenon during compulsory indoctrinational schooling. The organizers and lecturers cannot have intended such a result. Practical knowledge of this new reality thus grows, thanks to which the society gains a resourcefulness of action which enables it to take ever better advantage of the weak spots of the rulership system. This permits gradual reorganization of societal links, which bears fruit with time.

This new science is incalculably rich in casuist[108] detail; I would nevertheless characterize it as overly literary. It contains knowledge and a description of the phenomenon in the categories of the natural world view, correspondingly modified in accordance with the need to understand matters which are in fact outside the scope of its applicability. This also opens the door to the creation of certain doctrines which merit separate study because they contain a partial truth, such as a demonological interpretation of the phenomenon.

The development of familiarity with the phenomenon is accompanied by development of communicative language, by

[108] *Casuistry* (argument by cases) is an attempt to determine the correct response to a moral problem, often a moral dilemma, by drawing conclusions based on parallels with agreed responses to pure cases, also called paradigms. Casuistry is a method of ethical case analysis. [Editor's note.]

means of which society can stay informed and issue warnings of danger. A third language thus appears alongside the ideological doubletalk described above; in part, it borrows names used by the official ideology in their transformed modified meanings. In part, this language operates with words borrowed from still more lively circulating jokes. In spite of its strangeness, this language becomes a useful means of communication and plays a part in regenerating societal links. Lo and behold, this language can be translated and communicated in relations with residents of other countries with analogous governmental systems, even if the other country's "official ideology" is different. However, in spite of efforts on the part of literati and journalists, this language remains only communicative inside; it becomes hermetic outside the scope of the phenomenon, uncomprehended by people lacking the appropriate personal experience.

The specific role of certain individuals during such times is worth pointing out; they participate in the discovery of the nature of this new reality and help others find the right path. They have a normal nature but experienced an unfortunate childhood, being subjected very early to the domination of individuals with various psychological deviations, including pathological egotism and methods of terrorizing others. The new rulership system strikes such people as a large scale societal multiplication of what they knew from personal experience. From the very outset, such individuals saw this reality much more prosaically, immediately treating the ideology in accordance with the paralogistic stories well known to them, whose purpose was to cloak the bitter reality of their youthful experiences. They soon reach the truth, since *the genesis and nature of evil are analogous irrespective of the social scale in which it appears*.

Such people are rarely understood in happy societies, but they were invaluable then; their explanations and advice proved accurate and were transmitted to others joining the network of this apperceptive heritage. However, their own suffering was doubled, since this was too much of a similar kind of abuse for one life to handle. They therefore nursed dreams of escaping into the freedom still existing in the outside world.

Finally, society sees the appearance of individuals who have collected exceptional intuitive perception and practical knowledge in the area of how pathocrats think and how such a system of rule operates. Some of them become so proficient in their deviant language and its idiomatics that they are able to use it, much like a foreign language they have learned well. Since they are able to decipher the rulership's intentions, such people then offer advice to people who are having trouble with the authorities. These advocates of the society of normal people play a irreplaceable role in the life of society.

The pathocrats, however, can never learn to think in normal human categories. At the same time, the inability to predict the reaction of normal people to such an authority also leads to the conclusion that the system is rigidly causative and lacking in the natural freedom of choice.

This new science, expressed in language derived from a deviant reality, is something foreign to people who wish to understand this macrosocial phenomenon but think in the categories of the countries of normal man. Attempts to understand this language produce a certain feeling of helplessness which gives rise to the tendency of creating one's own doctrines, built from the concepts of one's own world and a certain amount of appropriately co-opted pathocratic propaganda material. Such a doctrine, for example, would be the American anti-Communist propaganda. Such twisted and distorted concepts makes it even more difficult to understand that other reality. May the objective description adduced herein enable them to overcome the impasse thus engendered.

In countries subjected to pathocratic rule, this knowledge and language, especially human experience, create a mediating concatenation in such a way that most people could assimilate this objective description of the phenomenon without major difficulties with the help of active apperception. Difficulties will only be encountered by the oldest generation and a certain proportion of young people raised in the system from childhood, and these are psychologically understandable.

I was once referred a patient who had been an inmate in a Nazi concentration camp. She came back from that hell in such exceptionally good condition that she was able to marry and

bear three children. However, her child rearing methods were so extremely iron-fisted as to be reminiscent of the concentration camp life so stubbornly persevering in former prisoners. The children's reaction was neurotic protest and aggressiveness against other children.

During the mother's psychotherapy, we recalled the figures of male and female SS officers to her mind, pointing out their psychopathic characteristics (such people were primary recruits). In order to help her eliminate their pathological material from her person, I furnished her with the approximate statistical data regarding the appearance of such individuals within the population as a whole. This helped her reach a more objective view of that reality and re-establish trust in the society of normal people.

During the next visit, the patient showed to me a little card on which she had written the names of local pathocratic notables and added her own diagnoses, which were largely correct. So I made a hushing gesture with my finger and admonished her with emphasis that we were dealing only with her problems. The patient understood and, I am sure, she did not make her reflections on the matter known in the wrong places.

Parallel to the development of practical knowledge and a language of insider communication, other psychological phenomena take form; they are truly significant in the transformation of social life under pathocratic rule, and discerning them is essential if one wishes to understand individuals and nations fated to live under such conditions and to evaluate the situation in the political sphere. They include people's psychological immunization and their adaptation to life under such deviant conditions.

The methods of psychological terror (that specific pathocratic art), the techniques of pathological arrogance, and the striding roughshod into other people's souls initially have such traumatic effects that people are deprived of their capacity for purposeful reaction; I have already adduced the psychophysiological aspects of such states. Ten or twenty years later, analogous behavior is already recognized as well known buffoonery and does not deprive the victim of his ability to think and react purposefully. His answers are usually well-thought-

out strategies, issued from the position of a normal person's superiority and often laced with ridicule. When Man can look suffering and even death in the eye with the required calm, a dangerous weapon falls out of the ruler's hands.

We have to understand that this process of immunization is not merely a result of the above-described increase in practical knowledge of the macrosocial phenomenon. It is the effect of a many-layered, gradual process of growth in knowledge, familiarization with the phenomenon, *creation of the appropriate reactive habits*, and *self-control*, with an overall conception, and moral principles, being worked out in the meantime. After several years, the same stimuli which formerly caused chilly spiritual impotence or mental paralysis now provoke the desire to gargle with something strong so as to get rid of this filth.

There was a time when many people dreamed of finding some pill which would make it easier to endure dealing with the authorities or attending the forced indoctrination sessions generally chaired by a psychopathic character. Some antidepressants did in fact prove to have the desired effect. Twenty years later, this had been forgotten entirely.

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When I was arrested for the first time in 1951, force, arrogance, and psychopathic methods of forcible confession deprived me almost entirely of my self-defense capabilities. My brain stopped functioning after only a few days without water, to such a point that I couldn't even properly remember the incident which resulted in my sudden arrest. I was not even aware that it had been purposely provoked and that conditions permitting self-defense did in fact exist. They did almost anything they wanted to me.

When I was arrested for last time in 1968, I was interrogated by five fierce-looking security functionaries. At one particular moment, after thinking through their predicted reactions, I let my gaze take in each face sequentially with great attentiveness. The most important one asked me, "What's on your mind, buster, staring at us like that?" I answered without any fear of consequences: "I'm just wondering why so many of the gentlemen in your line of work end up in a psychiatric hospital." They were taken aback for a while, whereupon the same
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man exclaimed, "Because it's such damned horrible work!" "I am of the opinion that it's the other way round", I calmly responded. Then I was taken back to my cell.

Three days later, I had the opportunity to talk to him again, but this time he was much more respectful. Then he ordered me to be taken away - outside, as it turned out. I rode the streetcar home past a large park, still unable to believe my eyes. Once in my room, I lay down on the bed; the world was not quite real yet, but exhausted people fall asleep quickly. When I awoke, I spoke out loud: "Dear God, aren't you supposed to be in charge here in this world?!"

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At that time, I knew not only that up to 1/5 of all secret police officials wind up in psychiatric hospitals, I also knew that their "occupational disease" is the *congestive dementia* formerly encountered only among old prostitutes. Man cannot violate the natural human feelings inside him with impunity, no matter what kind of profession he performs. From that viewpoint, Comrade Captain was partially right. At the same time, however, my reactions had become resistant, a far cry from what they had been seventeen years earlier.

All these transformations of human consciousness and unconsciousness result in individual and collective adaptation to living under such a system. Under altered conditions of both material and moral limitations, an existential resourcefulness emerges which is prepared to overcome many difficulties. A new network of the society of normal people is also created for self-help and mutual assistance.

This society acts in concert and is aware of the true state of affairs; it begins to develop ways of influencing various elements of authority and achieving goals which are socially useful. Patiently instructing and convincing the rulership's mediocre representatives takes considerable time and requires pedagogical skills. Therefore, the most even-tempered people are selected for this job, people with sufficient familiarity with their psychology and a specific talent for influencing pathocrats. The opinion that society is totally deprived of any influence upon government in such a country is thus inaccurate. In reality, society does co-govern to a certain extent,
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sometimes succeeding and sometimes failing in its attempt to create more tolerable living conditions. This, however, occurs in a manner totally different from what happens in democratic countries.

These cognitive processes, psychological immunization, and adaptation, permit the creation of new interpersonal and societal links, which operate within the scope of the large majority we have already called the "society of normal people". These links extend discretely into the world of the regime's middle class, among people who can be trusted to a certain extent. In time, the social links created are significantly *more* effective than those active in societies governed by normal human systems. Exchange of information, warnings, and assistance encompass the entire society. Whoever is able to do so offers aid to anyone who finds himself in trouble, often in such a way that the person helped does not even know who rendered the assistance. However, if he caused his misfortune by his own lack of circumspection with regard to the authorities, he meets with reproach, but never the withholding of assistance.

It is possible to create such links because this new division of society gives only limited consideration to factors such as the level of talent, education or traditions attached to the former social layers. Neither do reduced prosperity differences dissolve these links. One side of this division contains those of the highest mental culture, simple ordinary people, intellectuals, headwork specialists, factory workers, and peasants joined by the common protest of their human nature against the domination of para-human experiential and governmental methods. These links engender interpersonal understanding and fellow-feeling among people and social groups formerly divided by *economic* differences and social *traditions*. The thought processes serving these links are of a more psychological character, able to comprehend someone else's motivations. At the same time, the ordinary folk retain respect for people who have been educated and represent intellectual values. Certain social and moral values also appear and may prove to be permanent.

The genesis, however, of this great interpersonal solidarity only becomes comprehensible when we know the nature of the pathological macrosocial phenomenon which brought about the

liberation of such attitudes, complete with recognition of one's own humanity and that of others. Another reflection suggests itself, namely how very different these great links are from America's "competitive society", for whom the former – economic and social differences - represent something which is operational even though it crosses the boundaries of the imagination.

One would think that a nation's cultural and intellectual life would quickly degenerate when subjected to the country's isolation from the cultural and scientific links with other nations, pathocratic limitations upon the development of one's thought, a censorship system, the mental level of the executives, and all those other attributes of such rule. Reality nevertheless does not validate such pessimistic predictions.

The necessity for constant mental effort so crucial for finding some tolerable way of life, not totally bereft of moral sense within such a deviant reality, causes the development of *realistic perception*, especially in the area of socio-psychological phenomena. Protecting one's mind from the effects of paralogistic propaganda, as well as one's personality from the influence of paramoralisms and the other techniques already described, *sharpens controlled thinking processes* and the ability to discern these phenomena. Such training is also a special kind of common man's university.

During such times, society reaches for historical sources in searching for the ancient causes of its misfortunes and for ways to improve its fate in the future. Scientific and societal minds laboriously review the national history in quest of interpretations of the facts which would be more profound from the point of view of psychological and moral realism. We soberly discern what happened years and centuries ago, perceiving the errors of former generations and the results of intolerance or emotionally weighted decision-making. Such a great review of individual, social, and historical world views in this search for meaning of life and history is a product of unhappy times and will help along the way back to happy ones.

Another object of consideration became: moral problems applicable in individual life as well as in history and politics. The mind starts reaching ever deeper in this area, achieving

ever more subtle understanding of the matter, because it is precisely in this world that the old oversimplifications proved to be unsatisfactory. An understanding of other people, including those who commit errors and crimes, appears in a problem-solving way which was formerly underrated. Forgiveness is only one step beyond understanding. As Mme. de Stael wrote: "Tout comprendere, c'est tout pardoner"[109].

A society's religion is affected by analogous transformations. The proportion of the people maintaining religious beliefs is not significantly affected, particularly in countries wherein the pathocracy was imposed; it does, however, undergo a modification of the contents and quality of such beliefs in such a way that religion in time becomes more attractive to people raised indifferent to faith. The old religion, dominated by tradition, ritual, and insincerity, now becomes transformed into faith, conditioned by necessary studies and convictions which determine behavioral criteria.

Anyone reading the Gospel during such times finds something that is hard to understand for other Christians. So real is the similarity between the social relations, there under the government of ancient pagan Rome, and these under the atheistic pathocracy, that the reader imagines the situations described more easily and senses the reality of occurrences more vividly. Such reading also furnishes him with encouragement and advice which he can use in his situations. Thus, during brutal times of confrontation with evil, human capabilities of discriminating phenomena become subtler; apperceptive and moral sensibility develops. Critical faculties sometimes border with cynicism.

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"*I once got into a mountain-bound bus full of young high-school and university students. During the trip, song filled the vehicle and the neighboring hills. Old prewar songs both witty and frivolous Leśmian's*[110] *poems: 'Our ancestor Noah was a brave man...', and others. The text, however, had been cor-*

[109] "To understand all is to forgive all."

[110] Bolesław Leśmian (born Bolesław Lesman; 18781-1937) was a Polish poet, artist and member of the Polish Academy of Literature. He was one of the most influential poets of the early 20th century in Poland.[Editor's note.]
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rected with humor and literary talent, eliminating whatever irritated these young people raised during difficult times. Was it an unintended result?"

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As a result of all these transformations, including the de-egotization of thought and attitude connected thereto, society becomes capable of a mental creativity which goes beyond normal conditions. This effort could be useful in any cultural, technical, or economic area if the authorities did not oppose and stifle it because they feel threatened by such activity.

Human genius is not born of lazy prosperity and among genteel camaraderie, but rather stands in perpetual confrontation with a recalcitrant reality which is different from ordinary human imaginations. Under such conditions, wide-scale theoretical approaches are found to have practical existential value. The old system of thought which remains in use in free countries starts to look backward, naive, and bereft of feeling of values.

If nations which arrived at such a state were to regain their freedom, many valuable accomplishments of human thought would mature within a short time. No excessive fears would be in order as to whether such a nation would then be capable of elaborating a workable socio-economic system. Quite the contrary: the absence of egoistical pressure groups, the conciliatory nature of a society which has years of bitter experience behind it, and the penetrating, morally profound thought processes would permit the way out to be found relatively rapidly. Danger and difficulty would rather come from outside pressures on the part of nations which do not adequately understand the conditions in such a country. But unfortunately, the pathocracy cannot be dosed as a bitter medicine!

The older generation, raised in a normal man's country, generally reacts by developing the above-mentioned skills, i.e. by enrichment; the younger generation, however, was raised under pathocratic rule and thus succumbs to a greater world view impoverishment, reflex rigidification of personality, and domination by habitual structures, those typical results of the operation of pathological personalities. Paralogistic propaganda and its corresponding indoctrination are consciously rejected;
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however, this process demands time and effort which could better be used for active apperception of valuable contents. The latter are accessible only with difficulty, due both to limitations and to apperceptive problems. There arises the feeling of a certain void which is hard to fill. In spite of human good will, certain paralogisms and paramoralisms, as well as cognitive materialism, anchor and persevere in brains. The human mind is not able to disprove every single falsity which has been suggested to it.

The emotional life of people raised within such a deviant psychological reality is also fraught with difficulties. In spite of critical reason, a certain saturation of a youngster's personality with pathological psychological material is unavoidable, as is a degree of primitivization and rigidity of feelings. The constant efforts to control one's emotions, so as to avoid having some stormy reaction provoke repression on the part of a vindictive and retentive regime, cause feelings to be repressed into a role of something rather problematic, something which should not be given a natural outlet. Suppressed emotional reactions surface later, when the person can afford to express them; they are delayed and inappropriate to the situation at hand. Worries about the future awaken egotism among people thus adapted to life in a pathological social structure.

Neurosis is a natural response of human nature if a normal person is subordinated to domination of pathological people. The same applies to the subordination of a society and its members to a pathological system of authority. In a pathocratic state, every person with a normal nature thus exhibits a certain chronic neurotic state, controlled by the efforts of reason. The intensity of these states varies among individuals, depending upon different circumstances, usually more serious in direct proportion to the individual's intelligence. Psychotherapy upon such people is only possible and effective if we can rely on adequate familiarity with the causes of these states. Western educated psychologists thus prove completely impractical with regard to such patients.

A psychologist working in such a country must develop special operational techniques unknown and even unfathomable to specialists practicing in the free world. They have the

purpose of partially liberating the voice of instinct and feeling from this abnormal over-control, and of rediscovering the voice of nature's wisdom within, but this must be done in such a way as to avoid exposing the patient to the unfortunate results of *excessive* freedom of reaction in the conditions under which he must live. A psychotherapist must operate carefully, with the help of allusions, because only rarely may he openly inform the patient of the system's pathological nature. However, even under such conditions, we can achieve a greater experiential freedom, more appropriate thought processes, and better decision making capabilities. As a result of all this, the patient subsequently behaves with greater caution and feels much safer.

If Western radio stations, unhampered by the fears of psychologists on the other side, abandoned the simple counter propaganda in favor of a similar psychotherapeutic technique, they would contribute mightily to the future of countries still under pathocratic rule today. Toward the end of this book, I shall attempt to persuade the reader that psychological matters are as important to the future as grand politics or powerful weapons.

Understanding

Comprehending those normal people, whether outstanding or average, fated to live under pathocratic rule, their human nature and their responses to this basically deviant reality, their dreams, their methods of comprehending such a reality (including all the difficulties along the road), and their need to adapt and become resistant (including the side-effects) is a *sine qua non* precondition for learning the behavior that would effectively assist them in their efforts to achieve a normal man's system. It would be psychologically impossible for a politician in a free country to incorporate the practical knowledge such people acquired over many years of day to day experience. This knowledge cannot be transmitted; no journalistic or literary efforts will ever achieve anything in this area. However, an analogous science formulated in objective naturalistic language can be communicated in both directions. It can be assimilated by people who have no such specific experiences; it can also be back transmitted over there where a great need for this science

exists as do the minds which are already prepared to receive it. Such a science would actually act upon their battered personalities in much the same way as the best of medicines. Mere awareness that one was subject to the influence of a mental deviant is in and of itself a crucial part of treatment.

Whoever wants to maintain the freedom of his country and of the world already threatened by this macrosocial pathological phenomenon, whoever would like to heal this sick planet of ours, should not only understand the nature of this great disease, but should also be conscious of potentially regenerative healing powers.

Every country within the scope of this macrosocial phenomenon contains a large majority of normal people living and suffering there who will never accept pathocracy; their protest against it derives from the depths of their own souls and their human nature as conditioned by properties transmitted by means of biological heredity. The forms of this protest and the ideologies by which they would like to realize their natural wishes may nevertheless change.

The ideology or societal structure via which they would like to regain their human right to live in a normal man's system are, however, of secondary importance to these people. There are of course differences of opinion in this area, but they are not likely to lead to overly violent conflict among persons who see before them a goal worthy of sacrifice.

Those whose attitudes are more penetrating and balanced see the original ideology as it was before its caricaturization by the ponerization process, as the most practical basis for effecting society's aims. Certain modifications would endow this ideology with a more mature form more in keeping with the demands of present times; it could thereupon serve as the foundation for a process of evolution, or rather transformation, into an socio-economic system capable of adequate functioning.

The author's convictions are somewhat different. Grave difficulties could be caused by outside pressure aiming at the introduction of an economic system which has lost its historically conditioned roots in such a country.

People who have long had to live in the strange world of this divergence are therefore hard to understand for someone

who has fortunately avoided that fate. Let us refrain from imposing imaginings upon them which are only meaningful within the world of normal man's governments; let us not pigeonhole them into any political doctrines which are often quite unlike the reality they are familiar with. Let us welcome them with feelings of human solidarity, reciprocal respect, and a greater trust in their normal human nature and their reason.

CHAPTER VII

PSYCHOLOGY AND PSYCHIATRY

UNDER PATHOCRATIC RULE

If there were ever such a thing as a country with a communist structure as envisaged by Karl Marx, wherein the working people's leftist ideology would be the basis for government, which, I believe, would be stern, but not bereft of healthy humanistic thought, the contemporary social, bio-humanistic, and medical sciences would be considered valuable and be appropriately developed and used for the good of the working people. Psychological advice for youth and for persons with various personal problems would naturally be the concern of the authorities and of society as a whole. Seriously ill patients would have the advantage of correspondingly skillful care.

However, quite the opposite is the case within a pathocratic structure.

When I came to the West, I met people with leftist views who unquestioningly believed that communist countries existed in more or less the form expounded by American versions of communist political doctrines. These persons were almost certain that psychology and psychiatry must enjoy freedom in those countries referred to as communist, and that matters were similar to what was mentioned above. When I contradicted them, they refused to believe me and kept asking why, "why

isn't it like that?" *What can politics have to do with psychiatry?*[111]

My attempts to explain what that other reality looks like met with the difficulties we are already familiar with, although some people had previously heard about the abuse of psychiatry. However, such "whys" kept cropping up in conversation, and remained unanswered.

The situation in these scientific areas, of social and curative activities, and of the people occupied in these matters, can only be comprehended once we have perceived the true nature of pathocracy in the light of the ponerological approach.

Let us thus imagine something which is only possible in theory, namely, that a country under pathocratic rule is inadvertently allowed to freely develop these sciences, enabling a normal influx of scientific literature and contacts with scientists in other countries. Psychology, psychopathology, and psychiatry would flourish abundantly and produce outstanding representatives.

What would the result be?

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[111] In 1950, the Russian Academy of Sciences determined everyone would follow the theory of the Moscow professor Andrei Snezhnevsky, which held that "anybody could suffer from 'slowly progressing schizophrenia'. One could suffer from it without knowing, but once Snezhnevsky or one of his followers had ascertained that you were ill with it, you had to be locked up and knocked down with sedatives immediately, or the disease would 'progress'. ...dissidents are simply locked up in a psychiatric institution and said to be insane."

Up until his death in 1987 Snezhnevsky denied that his theory was being abused by the Soviet regime. But his former assistants now admit, that he knew "all too well" what was going on. The only problem is, that those assistants still talk about it only on the sly. They work at the Moscow institutes where the scientific successors of Snezhnevsky are still in charge. This clique of about thirty or forty psychiatrists at the time controlled all the important institutes for scientific research in Moscow and this is practically the same up to now. The consequence of Snezhnevsky's ideas, apart from the fact that *they were used as a means of repression*, is that psychiatry in the former Soviet Union "is confronted with a gap of about fifty years". Western literature on psychiatry was forbidden in the Soviet Union, *psychiatrists who stood up against the political abuse of their science ended up behind bars or were themselves declared to be "insidiously schizophrenic"*. "A Mess in Psychiatry", an interview with Robert van Voren, General Secretary of Geneva Initiative on Psychiatry, published in the Dutch newspaper *De Volkskrant* on August 9, 1997 [Editor's note.]

This accumulation of proper knowledge would, within a very short time, enable the undertaking of investigations whose meaning we already understand. Missing elements and insufficiently investigated questions would be complemented and deepened by means of the appropriate detailed research. The diagnosis of the pathocratic state of affairs would then be elaborated within the first dozen or so years of the formation of the pathocracy, especially if the latter is imposed. The basis of the deductive rationale would be significantly wider than anything the author can present here, and would be illustrated by means of a rich body of analytical and statistical material.

Once transmitted to world opinion, such a diagnosis would quickly become incorporated into it that opinion, forcing naive political and propaganda doctrines out of societal consciousness. It would reach the nations that were the objects of the pathocratic empire's expansionist intentions. This would render the usefulness of any such propagandized ideology as a pathocratic Trojan horse doubtful at best.

In spite of differences among them, other countries with normal human systems would be united by characteristic solidarity in the defense of an understood danger, similar to the solidarity linking normal people living under pathocratic rule.

This consciousness, popularized in the countries affected by this phenomenon, would simultaneously reinforce psychological resistance on the part of normal human societies and furnish them with new measures of self defense.

Can any pathocratic empire risk permitting such a possibility?

In times when the above-mentioned disciplines are developing swiftly in many countries, the problem of preventing such a psychiatric threat becomes a matter of "to be or not to be" for pathocracy. Any possibility of such a situation emerging must thus be staved off prophylactically and skillfully, both within and without the empire. At the same time, the empire is able to find effective preventive measures thanks to its consciousness of being different as well as that specific psychological knowledge of psychopaths with which we are already familiar, partially reinforced by academic knowledge.

Both inside and outside the boundaries of countries affected by the above-mentioned phenomenon, *a purposeful and conscious system of control, terror, and diversion is thus set to work*.

Any scientific papers published under such governments or imported from abroad must be monitored to ascertain that they do not contain any data which could be harmful to the pathocracy. Specialists with superior talent become the objects of blackmail and malicious control. This of course causes the results to become inferior with reference to these areas of science.

The entire operation must of course be managed in such a way as to avoid attracting the attention of public opinion in countries with normal human structures. The effects of such a "bad break" could be too far-reaching. This explains why people caught doing investigative work in this area are destroyed without a sound and suspicious persons are forced abroad to become the objects of appropriately organized harassment campaigns there.[112]

Battles are thus being fought on secret fronts which may be reminiscent of the Second World War. The soldiers and leaders fighting in various theaters were not aware that their fate depended on the outcome of that other war, waged by scientists and other soldiers, whose goal was preventing the Germans from producing the atom bomb. The Allies won that battle, and the United States became the first to possess this lethal weapon. For the present, however, the West keeps losing scientific and political battles on this new secret front. Lone fighters are looked upon as odd, denied assistance, or forced to work hard for their bread. Meanwhile, the ideological Trojan horse keeps invading new countries.

An examination of the methodology of such battles, both on the internal and the external fronts, points to that specific pathocratic knowledge so difficult to comprehend in the light of the natural language of concepts. In order to be able to control people and those relatively non-popularized areas of sci-

[112] This is also why Łobaczewski was deprived of the data he had assembled over so many years that would have supported the information presented in this book. [Editor's note.]

ence, one must know, or be able to sense, what is going on and which fragments of psychopathology are most dangerous. The examiner of this methodology thus also becomes aware of the boundaries and imperfections of this self-knowledge and practice, i.e. the other side's weaknesses, errors, and gaffes, and may manage to take advantage of them.

In nations with pathocratic systems, supervision over scientific and cultural organizations is assigned to a special department of especially trusted people, a "Nameless Office" composed almost entirely of relatively intelligent persons who betray characteristic psychopathic traits. These people must be capable of completing their academic studies, albeit sometimes by forcing examiners to issue generous evaluations. Their talents are usually inferior to those of average students, especially regarding psychological science. In spite of that, they are rewarded for their services by obtaining academic degrees and positions and are allowed to represent their country's scientific community abroad. As especially trusted individuals, they are allowed to *not* participate in local meetings of the party, and even to avoid joining it entirely. In case of need, they might then pass for non-party. In spite of that, these scientific and cultural superintendents are well known to the society of normal people, who learn the art of differentiation rather quickly. They are not always properly distinguished from agents of the political police; although they consider themselves to be in a better class than the latter, they must nevertheless cooperate with them.

We often meet with such people abroad, in the countries of normal people, where various foundations and institutes give them scientific grants with the conviction that they are thereby assisting the development of proper knowledge in countries under "communist" governments. These benefactors do not realize that they are rendering a disservice to such science and to real scientists by allowing the supervisors to attain a certain semi-authentic authority, and by allowing them to become more familiar with whatever they shall later deem to be dangerous.

After all, those people shall later have the power to permit someone to take a doctorate, embark upon a scientific career,

achieve academic tenure, and become promoted. Very mediocre scientists themselves, they attempt to knock down more talented persons, governed both by self-interest and that typical jealousy which characterizes a pathocrat's attitude toward normal people. They will be the ones monitoring scientific papers for their "proper ideology" and attempting to ensure that a good specialist will be denied the scientific literature he needs.[113]

Controls are exceptionally malicious and treacherous in the psychological sciences in particular, for reasons now understandable to us. Written and unwritten lists are compiled for subjects that may not be taught, and corresponding directives are issued to appropriately distort other subjects. This list is so vast in the area of psychology that nothing remains of this science except a skeleton picked bare of anything that might be subtle or penetrating.

A psychiatrist's required curriculum contains neither the minimal knowledge from the areas of general, developmental, and clinical psychology, nor the basic skills in psychotherapy. Due to such a state of affairs, the most mediocre or privileged of physicians become a psychiatrist after a course of study lasting only weeks. This opens the door of psychiatric careers to individuals who are by nature inclined to serving the pathocratic authority, and it has fateful repercussions upon the level of the treatment. It later permits psychiatry to be abused for purposes for which it should never be used.[114]

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[113] Based on many reports of the past 5 years, it seems that the United States is well on its way to having a similar system. In fact, careful analysis indicates that such a system has been in place for some time now. [Editor's note.]

[114] In Ukraine brain surgery is being performed on schizophrenics. "Ukraine is confronted with a lack of money, which means no money to buy medicines, so they look for alternative methods of treatment. Then there are psychiatrists in Dnepropetrovsk who think: suppose we cut away a piece of brain, then we can get rid of schizophrenia cheaply.' Van Voren imagines what they might think: 'Maybe we'll even get the Nobel prize! One can never know!.'

" 'On the other hand', he continues, 'they know just as well that this kind of operation is not really accepted. So these schizophrenics become supposedly epileptic, since in extreme cases of epilepsy surgery might be performed. Under this pretext they cut away pieces of brain.' The Institute of Neurosurgery in Kiev goes even further: there, brain tissue of aborted embryos is

Since they are undereducated, these psychologists then prove helpless in the face of many human problems, especially in cases where detailed knowledge is needed. Such knowledge must then be acquired on one's own, a feat not everyone is able to manage.

Such behavior carries in its wake a good deal of damage and human injustice in areas of life which have nothing whatsoever to do with politics. Unfortunately, however, *such behavior is necessary from the pathocrat's point of view in order to prevent these dangerous sciences from jeopardizing the existence of a system they consider the best of all possible worlds.*

Specialists in the areas of psychology and psychopathology would find an analysis of this system of prohibitions and recommendations to be highly interesting. This makes it possible

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implanted in the brains of mentally disabled people. 'They say they can cure disabled people that way. Of course nothing happens or their situation even worsens, but they ask thousands of dollars for it.'
"In Ukrainian psychiatry insulin is being used as a tranquillizer, i.e. it is administered in such doses, that the patient lapses into a coma. 'A kill or cure remedy. It is being applied in high doses, while diabetics are dying because there is not enough insulin. Nonsense, absolute nonsense.' He continues: 'Electroshocks, on large scale.' In the Central Psychiatric Institution in Kiev they are given a dozen a time, without anaesthesia or muscle-relaxant drugs. Once patients have been given a clean bill of health, they can get another dozen of shocks on the day of departure: 'something like a severance pay. And all of this is happening now', concludes Van Voren, 'it is happening today, at this very moment.'
"In Russian newspapers one can freely write about the political abuse of psychiatry. But officially the doctrine of Snezhnevsky was never revoked. Most psychiatrists in Moscow still even believe in it. 'As a consequence, no structural change is possible in Moscow. Even now people who hold a position at one of those institutes and who want to talk in public about the abuse of psychiatry are being told that they should better shut up or find themselves a job elsewhere. This way much of the old power is maintained.'
"Under the pretext of 'progressing schizophrenia' dissidentss are still being locked up in the former Soviet Union, but mainly in the provinces and it is not so 'easy' to do anymore, says Van Voren.
People who are unwelcome to the local authorities might land in an institution, but nowadays there are organisations for human rights and media who can get them out. In Turkmenistan it still happens officially. 'That is a museum of the old Stalinist Soviet Union and there the theory has been restored.'" "A Mess in Psychiatry", an interview with Robert van Voren, General Secretary of Geneva Initiative on Psychiatry, published in the Dutch newspaper *De Volkskrant* on August 9, 1997.[Editor's note.]

to realize that this may be one of the roads via which we can reach the crux of the matter or the nature of this macrosocial phenomenon. The prohibitions engulf *depth psychology*, the analysis of the human *instinctive substratum*, together with *analysis of dreams*.

As already pointed out in the chapter introducing some indispensable concepts, an understanding of human instinct is a key to understanding man; however, a knowledge of said instinct's anomalies also represents a key to understanding pathocracy.

Although used ever more rarely in psychological practice, dream analysis shall always remain the best school of psychological thought; that makes it dangerous by nature. Consequently, even research on the psychology of mate selection is frowned upon, at best.

The essence of psychopathy may not, of course, be researched or elucidated. Darkness is cast upon this matter by means of an intentionally devised definition of psychopathy which includes various kinds of character disorders, together with those caused by completely different and known causes.[115] This definition must be memorized not only by every lecturer in psychopathology, psychiatrist, and psychologist, but also by some political functionaries with no education in that area.

This definition must be used in all public appearances whenever it is for some reason impossible to avoid the subject. However, it is preferable for a lecturer in such areas to be someone who always believes whatever is most convenient in his situation, and whose intelligence does not predestine him to delve into subtle differentiations of a psychological nature.

It is also worth pointing out here that the chief doctrine of said system reads "*Existence defines consciousness*". As such, it belongs to psychology rather than to any political doctrine. This doctrine actually contradicts a good deal of empirical data indicating the role of hereditary factors in the development of man's personality and fate. Lecturers may refer to research on identical twins, but only in a brief, cautious, and formal fash-

[115] This is also the case in the U.S. as noted in several articles by Robert Hare. [Editor's note.]

ion. Considerations on this subject may, however, not be published in print.

We return once more to this system's peculiar psychological "genius" and its self-knowledge. One might admire how the above mentioned definitions of psychopathy effectively blocks the ability to comprehend phenomena covered therein. We may investigate the relationships between these prohibitions and the essence of the macrosocial phenomenon they in fact mirror. We may also observe the limits of these skills and the errors committed by those who execute this strategy. These shortcomings are skillfully taken advantage of for purposes of smuggling through some proper knowledge on the part of the more talented specialists, or by elderly people no longer fearful for their careers or even their lives.

The "ideological" battle is thus being waged on territory completely unperceived by scientists living under governments of normal human structures and attempting to imagine that other reality. This applies to all people denouncing "Communism", as well as those for whom this ideology has become their faith.

Shortly after arriving in the U.S.A. , I was handed a newspaper by a young black man on some street in Queens, N.Y. I reached for my purse, but he waved me off; the paper was free.

The front page showed a picture of a young and handsome Brezhnev decorated with all the medals he did not in fact receive until much later. On the last page, however, I found a quite well-worked-out summary of investigations performed at the University of Massachusetts on identical twins raised separately. These investigations furnished empirical indications for the important role of heredity, and the description contained a literary illustration of the similarity of the fates of twin pairs. How far "ideologically disorientated" the editors of this paper must have been to publish something which could never have appeared in the area subjected to a supposedly Communist system.[116]

[116] The freedom that Łobaczewski noted in the U.S. in the 1980 is fast being replaced by an almost total pathocracy. It won't be long before such articles are censored in U.S. newspapers as well, unless, of course, the study is "designed" to prove the superiority of psychopathy. [Editor's note.]

In that other reality, the battlefront crosses every study of psychology and psychiatry, every psychiatric hospital, every mental health consultation center, and the personality of everyone working in these areas. What takes place there: hidden thrust-and-parry duels, a smuggling through of true scientific information and accomplishments, and harassment.

Some people become morally derailed under these conditions, whereas others create a solid foundation for their convictions and are prepared to undertake difficulty and risk in order to obtain honest knowledge so as to serve the sick and needy. The initial motivation of this latter group is thus not political in character, since it derives from their good will and professional decency. Their consciousness of the political causes of the limitations and the political meaning of this battle is raised later, in conjunction with experience and professional maturity, especially if their experience and skills must be used in order to save persecuted people.

In the meantime, however, the necessary scientific data and papers must be obtained somehow, taking difficulties and other people's lack of understanding into account. Students and beginning specialists not yet aware of what was removed from the educational curricula attempt to gain access to the scientific data stolen from them. Science starts to be degraded at a worrisome rate once such awareness is missing.

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We need to understand the nature of the macrosocial phenomenon as well as that basic relationship and controversy between the pathological system and those areas of science which describe psychological and psychopathological phenomena. Otherwise, we cannot become fully conscious of the reasons for such a government's long published behavior.

A normal person's actions and reactions, his ideas and moral criteria, all too often strike abnormal individuals as *abnormal*. For if a person with some psychological deviations *considers himself normal*, which is of course significantly easier if he possesses authority, then he would consider a normal person different and therefore abnormal, whether in reality or as a result of conversive thinking. That explains why such peo-
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ple's government shall always have the tendency to treat any dissidents as "mentally abnormal".

Operations such as driving a normal person into psychological illness and the use of psychiatric institutions for this purpose take place in many countries in which such institutions exist. Contemporary legislation binding upon normal man's countries is not based upon an adequate understanding of the psychology of such behavior, and thus does not constitute a sufficient preventive measure against it.

Within the categories of a normal psychological world view, the motivations for such behavior were variously understood and described: personal and family accounts, property matters, intent to discredit a witness' testimony, and even political motivations. Such defamatory suggestions are used particularly often by individuals who are themselves not entirely normal, whose behavior has driven someone to a nervous breakdown or to violent protest. Among hysterics, such behavior tends to be a projection onto other people of one's own self-critical associations. *A normal person strikes a psychopath as a naive, smart-alecky believer in barely comprehensible theories; calling him "crazy" is not all that far away.*

Therefore, when we set up a sufficient number of examples of this kind or collect sufficient experience in this area, another more essential motivational level for such behavior becomes apparent. What happens as a rule is that the idea of driving someone into mental illness issues from minds with various aberrations and psychological defects. Only rarely does the component of pathological factors take part in the ponerogenesis of such behavior from outside its agents. Well thought out and carefully framed legislation should therefore require testing of individuals whose suggestions that someone else is psychologically abnormal are too insistent or too doubtfully founded.

On the other hand, any system in which the abuse of psychiatry for allegedly political reasons has become a common phenomenon should be examined in the light of similar psychological criteria extrapolated onto the macrosocial scale. Any person rebelling internally against a governmental system, which shall always strike him as foreign and difficult to understand, and who is unable to hide this well enough, shall thus

easily be designated by the representatives of said government as "mentally abnormal", someone who should submit to psychiatric treatment. A scientifically and morally degenerate psychiatrist becomes a tool easily used for this purpose. Thus is born the sole method of terror and human torture unfamiliar even to the secret police of Czar Alexander II.

The abuse of psychiatry for purposes we already know thus derives from the very nature of pathocracy as a macrosocial psychopathological phenomenon. After all, that very area of knowledge and treatment must first be degraded to prevent it from jeopardizing the system itself by pronouncing a dramatic diagnosis, and must then be used as an expedient tool in the hands of the authorities. In every country, however, one meets with people who notice this and act astutely against it.

The pathocracy feels increasingly threatened by this area whenever the medical and psychological sciences make progress. After all, not only can these sciences knock the weapon of *psychological conquest* right out of its hands; they can even strike at its very nature, and from inside the empire, at that.

A specific perception of these matters therefore bids the pathocracy to be "ideationally alert" in this area. This also explains why anyone who is both too knowledgeable in this area and too far outside the immediate reach of such authorities should be accused of anything that can be trumped up, including psychological abnormality.

CHAPTER VIII

PATHOCRACY AND RELIGION

Monotheistic faith strikes a contemporary thinker primarily as an incomplete induction derived from ontological knowledge about the laws governing microcosmic and macrocosmic material and organic and psychological life, as well as being a result of certain encounters accessible by means of introspection. The rest complements this induction by means of items man gains by other ways and accepts either individually or in accordance with the dictates of his religion and creed. A soundless, wordless voice unconsciously awakens our associations, reaches our awareness in the quiet of mind, and either complements or rebukes our cognition; this phenomenon is every bit as true as whatever has become accessible to science thanks to modern investigative methods.

In perfecting our cognition in the psychological field and attaining truths formerly available only to mystics, we render ever narrower the space of nescience which until recently separated the realm of spiritual perception from naturalistic science. Sometime in the not too distant future, these two cognitions will meet and certain divergences will become self evident. It would thus be better if we were prepared for it. Almost from the outset of my deliberations on the genesis of evil, I have been conscious of the fact that the investigative results concisely presented in this work can be used to further complete that space which is so hard for the human mind to enter.

The ponerological approach throws new light upon age-old questions heretofore regulated by the dictates of moral systems and must of necessity bring about a revision in thought methods. As a Christian, the author was initially apprehensive that this would cause dangerous collisions with ancient tradition. Studying the question in the light of the Scriptures caused these apprehensions gradually to fade away. Rather, this now appears to be the way to bring our thought processes closer to that *original and primeval method of perceiving moral knowledge*. Quite characteristically, reading the Gospels can provide teachings clearly convergent with the method of understanding evil derived from naturalistic investigations on its origin. At the same time, we must foresee that the process of correction and conformation will be laborious and time consuming, which ultimately will probably prevent any major tumult.

Religion is an eternal phenomenon. A sometimes overly active imagination would at first complement whatever esoteric perception could not handle. Once civilization and its concurrent discipline of thought reaches a certain level of development, a monotheistic idea tends to emerge, generally as a conviction of a certain mental elite. Such development in religious thought can be considered a historical law rather than individual discovery by such people like Zarathustra or Socrates. The march of religious thought through history constitutes an indispensable factor of the formation of human consciousness.

Acceptance of religion's basic truths opens to man a whole field of possible cognition wherein his mind can search for the truth. At that point, we also free ourselves of certain psychological impediments and gain a certain freedom of cognition in areas accessible to naturalistic perception. Rediscovering the true, ancient, religious values strengthens us, showing us the meaning of life and history. It also facilitates our introspective acceptance of phenomena within ourselves for which naturalistic perception proves insufficient. Parallel to our self knowledge, we also develop our ability to understand other people, thanks to the acceptance of the existence of an analogous reality within our neighbor.

These values become priceless whenever man is forced into maximum mental effort and profound deliberations in action so

as to avoid stumbling into evil, danger, or exceptional difficulties. If there is no possibility of apprehending a situation fully, but a way out must nevertheless be found for one's self, family, or nation, we are indeed fortunate if we can hear that silent voice within saying "Don't do this" or "trust me, do this".

We could thus say that this cognition and faith simultaneously supporting our mind and multiplying our spiritual strength constitute the sole basis for survival and resistance in situations wherein a person or nation is threatened by the products of ponerogenesis, which cannot be measured in the categories of the natural world view. That is the opinion of many righteous people. We cannot contradict the basic value of such a conviction, but *if it leads to contemptuous treatment of objective science in this area and reinforces the egotism of the natural world view, people holding this conviction are unaware of the fact that they are no longer acting in good faith*.

No major religion indicates the nature of the macrosocial pathological phenomenon; therefore we cannot consider religious dictates as a specific basis for overcoming this great historical disease. Religion is neither a specific serum nor an aetiotropically active antibiotic with regard to the phenomenon of pathocracy. Although it constitutes a regenerative factor for the spiritual strength of individuals and societies, religious truth does not contain the specific naturalistic knowledge which is essential for understanding the pathology of the phenomenon, and which is simultaneously a curative and a resistance generating factor for human personalities. Rather, religious faith and the phenomenon of pathocracy are in fact at *different levels of reality*, the latter being more earthy. That also explains why there can be no true collision between religion and the ponerological knowledge about the macrosocial pathological phenomenon.

If we based our societal defense and treatment with regard to destructive influences of pathocracy only upon the truest religious values, this would be reminiscent of curing an insufficiently comprehended disease exclusively by measures which strengthen body and soul. Such general therapy may furnish satisfactory results in many cases, but *it will prove insufficient*

in others. This macrosocial disease belongs to the latter category.

The fact that this pathocratic phenomenon, which has spread to the most wide-ranging scale in human history, demonstrates hostility to any and all religion does not imply the conclusion that it is the opposite of religion. This dependence would be structured differently under other historical and contemporary conditions. In the light of historical data, *it appears obvious that religious systems have also succumbed to ponerogenic processes and manifested the symptoms of a similar disease.*[117]

The specific basis for healing our sick world, which is also a curative factor for restoring full reasoning capabilities to the human personality, must therefore be the kind of science which renders the essence of the phenomenon evident and describes it in sufficiently objective language. Resistance to the acceptance of such knowledge is often justified by religious motivation; it is largely caused by the egotism of the natural world view in its traditional overrating of its values and fear of disintegration, and it must be constructively overcome.

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The pathocratic phenomenon has appeared many times in history, feeding parasitically upon various social movements, deforming their structures and ideologies in a characteristic fashion. It must therefore have met with various religious systems and with a variety of historical and cultural backgrounds. Two basic possibilities for a relationship between this phenomenon and a religious system can thus be adduced. The first occurs when the religious association itself succumbs to infection and the ponerogenic process, which leads to development of the above-mentioned phenomena within it. The second possibility emerges if a pathocracy develops as a parasite upon some social movement whose character is secular and political, which must inevitably lead to collision with religious organizations.

[117] Not to mention the fact that currently, the neocon-Bush administration is using Christianity as the ideology by which they mask pathocracy. [Editor's note.]
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In the first case, the religious association succumbs to destruction from within, its organism becomes subordinated to goals completely different from the original idea, and its theosophic and moral values fall prey to characteristic deformation, thereupon serving as a disguise for domination by pathological individuals. *The religious idea then becomes both a justification for using force and sadism against nonbelievers, heretics, and sorcerers, and a conscience drug for people who put such inspirations into effect.*[118]

Anyone criticizing such a state of affairs is condemned with *paramoral indignation*, allegedly in the name of the original idea and faith in God, but actually because he feels and thinks within the categories of normal people. Such a system retains the name of the original religion and many other specific names, swearing on the prophet's beard while using this for its doubletalk. *Something which was to be originally an aid in the comprehension of God's truth now scourges nations with the sword of imperialism.*

When such phenomena are long-lasting, those people who have retained their faith in religious values will condemn such a state of affairs, thereby indicating that it diverges widely from the truth. They will unfortunately do so without understanding the nature and causes of the pathological phenomenon, i.e. in moral categories, thus committing the malignant error with which we are already familiar. They shall take advantage of some amenable geopolitical situation in protesting such a state of affairs, breaking away from the original system and creating various sects and denominations.

This kind of breakdown can be considered a characteristic consequence of any movement's infection by this disease, be it religious or secular. Religious conflict thereupon assumes the character of political partitions, giving rise to warfare among various believers in the same God.

As we know, this state evolves into the dissimulative phase once human rancor starts to become exhausted; however, this form will be much more long-lasting than a pathocracy feeding on a secular movement. Human individuals cannot easily contain the entire process within their frame of reference, since

[118] As is the case in the United States and Israel today. [Editor's note.]

such a state spans many generations; their criticism will thus be limited to the questions they are immediately familiar with. However, this gives rise to a gradual but uncoordinated pressure front of reasonable people, thereby instigating some kind of evolution within any group thus engendered. *Such evolution will aim at reactivating the original religious values or at overcoming the deformations.*

Whether this process achieves its definitive goals depends upon two conditions: *If the original idea was contaminated by some pathological factor from the outset, the goal is unreachable.* If it is attainable, our asymptomatic approximation will place us in a position wherein the definitive elimination of the effects of the surmounted illness requires an *objective view of its essence and history*. Otherwise it is impossible to eliminate the leftover pathological deformations which would survive as a factor opening the door to renewed contamination.

Some religious groups may have been started by persons who were carriers of certain psychological anomalies. Particular attention should be focused upon largely paranoidal characteropathies and their above-discussed role in instigating new phases of ponerogenesis. For such people, the world of normal human experience (including religious experience) succumbs to deformation; spellbinding of self and others easily follows, imposed upon other people by means of pathological egotism. We can observe marginal Christian sects today whose beginnings were doubtless of this nature.

If a religion which later fell apart into numerous doctrinal variations had such a beginning, the above-mentioned regenerative processes effected by healthy common sense will bring about a point of advancement that the said religion's ministers perceive to be a threat to the religion's existence. *Protecting their own faith and social position will then cause them to employ violent means against anyone daring to criticize or bring about liberalization.* The pathological process begins anew. Such is the state of affairs we may be actually witnessing today.

However, the mere fact that some religious association has succumbed to the ponerization process does not constitute proof that the original gnosis or vision was contaminated from

the outset by errors which opened the door to invasion by pathological factors, or that it was an effect of their influence. In order for the doors to be opened to infection by pathological factors and furthering progressive degeneration, it suffices for such a religious movement to succumb to contamination *sometime later in its history*, e.g. as a result of excessive influence on the part of initially foreign archetypes of secular civilization, or of compromises with the goals of the country's rulers.

This succinct summary repeats my above adduced causes and laws of the course of the ponerological process, this time with regard to religious groups. Important differences should be underscored, however. Religious associations are among the most enduring and long-lived social structures, historically speaking. *The ponerological process in such a group runs its course in a much larger time frame.* In effect, man needs religion so much that every such group, provided it is numerous enough, will contain a large number of normal people (generally the majority) who do not become discouraged and form a permanent wing inhibiting the process of ponerization. The equilibrium of the dissimulative phase is thus also to the advantage of those people whose human and religious feelings are normal. Nonetheless, isolated generations may thus have the impression that the observed state represents its permanent and essential characteristics, including the errors they cannot accept.

We must therefore pose the following question: Can the most constant and sensible action based on the natural world view and theological and moral reflections ever completely eliminate the effects of a ponerological process which has long been surmounted?

Based on experience gleaned from individual patients, a psychotherapist would doubt such a possibility. The consequences of the influence of pathological factors can only be definitely liquidated if a person becomes aware that he was the object of their activity. Such a method of careful correction of detail may sound reminiscent of the work done by an art restorer who decided against removing all later paint-overs and revealing the master's original work in toto, but rather retained and conserved a few failed corrections for posterity.

Even against the conditional backdrop of time furthering the healing process, such efforts at step-by-step untying of knots based on the natural world view only leads toward a moralizing interpretation of the effects of uncomprehended pathological factors, with the consequence of panic and the tendency to retreat to an apparently safer side. The organism of the religious group thus will retain some dormant foci of the disease which may become active under certain permitting conditions.

We should therefore realize that following the path of naturalistic apperception of the process of the genesis of evil, attributing the proportionate "fault" to the influence of various pathological factors, can ease our minds of the burden represented by the disturbing results of a moralizing interpretation of their role in ponerogenesis. This also permits more detailed identification of the results of their operation, as well as definitive elimination thereof. Objective language proves to be not only more accurate and economical to work with, but also much safer as a tool of action when dealing with difficult situations and delicate matters.

Such a more precise and consistent solution for the problems inherited from centuries of ponerological nescience is possible *whenever a given religion represents a current of gnosis and faith which was originally authentic enough*. A courageous approach to remedying conditions caused by presently perceptible poneric processes, or by chronic perseverance of survivals from such states far in the past, thus demands both acceptance of this new science and a clear conviction of original truth and basic science. Doubts will otherwise block any such intent by means of insufficiently objectified fear, even if they have been repressed deep into the subconscious. *We must be convinced that the Truth can endure such a washing in modern detergent; not only will it not lose its eternal values, but it will actually regain its original freshness and noble colors.*

With regard to the second above-mentioned situation, when the ponerogenic process leading to pathocracy has affected some secular and political movement, the situation of religion in such a country will be completely different. Polarization of attitudes with regard to religion then becomes inevitable. The

social religious organization cannot help but assume a critical attitude, becoming a support for opposition on the part of the society of normal people. This in turn provokes the movement affected by this phenomenon to an ever more intolerant attitude toward religion. Such a situation thus places a given society's religion before the specter of physical destruction.

Whenever pathocracy emerges in an autonomous process, this means that the religious systems dominating that country were unable to prevent it in time.

As a rule, the religious organizations of any given country have sufficient influence upon society to be able to oppose nascent evil if they act with courage and reason. If they cannot, this is the result of either fragmentation and strife among various denominations or of internal corruption within the religious system. As a result, religious organizations have long tolerated and even uncritically inspired the development of pathocracy. This weakness later becomes the cause of religion's disasters.

In the case of an artificially infected pathocracy, the religious system's joint liability may be lesser, albeit still generally concrete. *It is justified to exonerate a country's religious systems for the state of affairs if the pathocracy has been imposed by force.* Specific conditions emerge in this situation: the religious organizations have the morally stronger defensive position, are able to accept material losses, and can also undergo their own recuperative process.

Pathocrats may be able to use primitive and brutal means to combat religion, but it is very difficult for them to attack the essence of religious convictions. Their propaganda proves overly primitive and brings about the familiar phenomena of immunization or resistance on the part of normal people, with *the final result being the opposite of the intended moral reaction*. Pathocrats can only use brute force to destroy religion if they feel the latter's weakness. The principle of "divide and conquer" can be used if there are various denominations with a long history of enmity, but the effects of such measures are generally ephemeral and can lead to unity among the denominations.

The specific practical knowledge collected by the society of normal people under pathocratic rule, together with the phe-

nomenon of the psychological immunization, begin to exert their own characteristic effect upon the structure of religious denominations. If some religious system succumbed to ponerogenic infection sometime during its history, the effects and chronic survivals thereof persevere within for centuries. As already adduced, remedying this by means of philosophical and moral reflections meets with specific psychological difficulties. But under pathocratic rule, in spite of the abuse suffered by such a religious organization, the latter organism specific antibodies are transfused which cure the ponerogenic survivals.

Such a specific process aims at ridding the religious structure of those deformations which were the effect of the operation of the pathological factors familiar to us. Insofar as the appearance of pathocracy in various guises throughout human history, always resulting from human errors which opened the door to the pathological phenomenon, one must also look on the other side of the coin. We should understand this in the light of that underrated law, when the effect of a particular causative structure has a teleological meaning of its own. It would, however, be highly advantageous for this recuperative process to be accompanied by greater awareness of the nature of the phenomena, which also acts similarly in terms of developing psychological immunity and healing human personalities. Such awareness could also help elaborate safer and more effective plans of action.

If individuals and groups believing in God are able to accept an objective understanding of macrosocial pathological phenomena, especially this most dangerous one, the natural outcome will thus prove to be a certain separation of religious and ponerological problematics, which qualitatively occupy different levels of reality. Church attention can then revert to questions regarding man's relationship with God, an area for which churches have a calling. On the other hand, resistance to ponerological phenomena and their worldwide spread should be largely assumed by scientific and political institutions whose actions are based on a naturalistic understanding of the nature and genesis of evil. Such a separation of duties can never be quite consistent, since the genesis of evil includes participation of human moral failings, and overcoming these based on relig-

ious premises has been the responsibility of religious associations since times immemorial.

Some religions and denominations subjected to pathocratic rule are forced by such circumstance to become overly involved in matters conventionally referred to as political, or even in economic efforts. This is necessary both in order to protect the existence of the religious organization itself and in order to help fellow believers or other citizens suffering abuse. It is important, however, to avoid having such a state of affairs become permanent in the shape of habit and tradition, since this could later make it more difficult to revert to normal human government.

In spite of existing differences of conviction and tradition, the basis for cooperative effort on the part of people with good will should contain that characteristic convergence of the conclusions we deduce between the precepts of the Christian Gospels (and other monotheistic religions) and a ponerological view of the genesis of evil. The faithful of various religions and denominations do in fact believe in the same God, and at present they are threatened by the same macrosocial pathologic phenomenon. This creates sufficient data to enable a search for cooperation in affecting achievements whose value is so obvious.

CHAPTER IX

THERAPY FOR THE WORLD

For centuries, attempts were made to treat various diseases based on naive understanding and upon experience transmitted from generation to generation. This activity was not ineffective; in many cases it produced advantageous results. Superseding this traditional medicine with the newly generating modern science in Europe caused social health to deteriorate initially. However, it was only with the help of modern science that many diseases were vanquished, ailments against which traditional medicine had been helpless. This occurred because a naturalistic comprehension of disease and its causes created a basis for counteraction.

Regarding the phenomena discussed in this work, our situation is similar to the one engendered by the above-mentioned crisis with reference to the health of European nations. We have left behind the traditional socio-moral organization but have not yet elaborated a more valuable science, one which would fill in the gap. We therefore need newly established criteria which can become the basis for an analogous discipline with an enduring structure; simultaneously, this would fulfill a burning need in today's world.

According to contemporary understanding, effective treatment of a disease becomes possible once we have apprehended its essence, its etiological factors and their properties, and its pathodynamic course within organisms with dissimilar biological properties. Once such knowledge is available, finding the

proper treatment measures generally proves a less difficult and dangerous duty. For doctors, disease represents an interesting, even fascinating, biological phenomenon. They often accepted the risk of contact with the contagious pathogenic factors and suffered losses in order to comprehend the ailment so as to be able to heal people. Thanks to this, they achieved the possibility of etiotropic disease treatment and artificial immunization of human organisms to disease. The doctor's own health is thus also better protected today; but he ought never to feel any contempt for the patient or his disease.

When we are faced with a macrosocial pathological phenomenon which requires us to proceed in a manner analogous in principle to that governing contemporary medicine, especially with reference to overcoming diseases which quickly propagate among the populations, the law demands necessary rigorous measures which become binding upon healthy people as well. It is also worth pointing out that people and political organizations whose world view is leftist generally represent a more consistent attitude in this matter, demanding such sacrifices in the name of the common good.

We must also be aware that the phenomenon facing us is analogous to those diseases against which the old traditional medicine proved inadequate. In order to overcome this state of affairs, we must therefore utilize new means based upon an understanding of the essence and causes of the pathocratic phenomenon, i.e. according to principles analogous to those governing modern medicine. The road to comprehension of the phenomenon was also much more difficult and dangerous than the one which should lead from such understanding to the finding of naturalistically and morally justified, and properly organized, therapeutic activities. These methods are potentially possible and feasible, since they derive from an understanding of the phenomenon per se and become an extension thereof. In this "disease", as in many cases treated by psychotherapists, the understanding alone already begins to heal human personalities. The author confirmed this in practice in individual cases. It will also appear that many known experiential results will similarly become applicable.

The insufficiency of efforts based upon the best moral values has become common knowledge after years of rebounding as though from rubber bands. The powerful military weapons that jeopardize all humanity can, on the other hand, be considered as indispensable as a strait-jacket, something whose use diminishes in proportion to the improved skills governing the behavior of those persons entrusted with the healing arts. We need measures which can reach all people and all nations and which can operate upon the recognized causes of great diseases

Such therapeutic measures cannot be limited to the phenomenon of pathocracy. Pathocracy will always find a positive response if some independent country is infected with an advanced state of hysterization, or if a small privileged caste oppresses and exploits other citizens, keeping them backward and in the dark; anyone willing to treat the world can then be hounded, and his moral right to act be questioned. Evil in the world, in fact, constitutes a continuum: one kind opens the door to another, irrespective of its qualitative essence or the ideological slogans cloaking it.

It also becomes impossible to find effective means of therapeutic operation if the minds of people undertaking such tasks are affected by a tendency to conversive thinking like subconscious selection and substitution of data, or if some doctrine preventing an objective perception of reality becomes mandatory. In particular, a political doctrine, for which a macrosocial pathological phenomenon, in accordance with its famous ideology, has become a dogma, blocks an understanding of its real nature so well that purposeful action becomes impossible. Anyone administering such action should undergo an appropriate prior examination, or even a kind of psychotherapy, in order to eliminate any tendencies toward even slightly sloppy thinking.

Like every well-managed treatment, therapy of the world must contain two basic demands: strengthening the overall defensive powers of the human community and attacking its most dangerous disease, etiotropically if possible. Taking into account all the aspects referred to in the theoretical chapter on ponerology, therapeutic efforts should be directed at subjecting the operations of the known factors of the genesis of evil, as

well as the processes of ponerogenesis itself, to the controls of scientific and societal consciousness.

Present attempts at trusting moral data alone, no matter how sincerely perceived, also prove inadequate as would trying to operate solely on the basis of the data contained within this book, ignoring the essential support of moral values. A ponerologist's attitude underscores primarily the naturalistic aspects of phenomena; nevertheless, this does not mean that the traditional ones have diminished in value. Efforts aimed at endowing the life of nations with the necessary moral order should therefore constitute a second wing, working in parallel and rationally supported by naturalistic principles.

Contemporary societies were pushed into a state of moral recession during the late nineteenth and early twentieth centuries; leading them back out is the general duty of this generation and should remain an overall backdrop to activity as a whole. The basic position should be the intent to fulfill the commandment of loving one's neighbor, including even those who have committed substantial evil, and even if this love indicates taking proplylactic action to protect others from that evil. A great therapeutic endeavor can only be affected once we do this with the honest control of moral consciousness, moderation of words and thoughtfulness of action. At that point, ponerology will prove its practical usefulness in fulfilling this task. People and values mature in action. Thus, a synthesis of traditional moral teachings and this new naturalistic approach can only occur with reasoned behavior.

Truth is a Healer

It would be difficult to summarize here the statements of the many famous authors on the subject of the psychotherapeutic role of making a person aware of what has crowded his subconscious, stifled within by constant painful effort, because he feared to look an unpleasant truth in the eye, lacked the objective data to derive correct conclusions, or was too proud to permit the awareness that he had behaved in a preposterous fashion. In addition to being quite well understood by specialists, these matters have also become common knowledge to an adequate degree.

In any method or technique of analytical psychotherapy, or autonomous psychotherapy, as T. Szasz[119] called it, the guiding operational motivation is exposing to the light of consciousness whatever material has been suppressed by means of subconscious selection of data, or given up in the face of intellectual problems. This is accompanied by a disillusionment of substitutions and rationalizations, whose creation is usually in proportion to the amount of repressed material.

In many cases, it turns out that the material fearfully eliminated from the field of consciousness, and frequently substituted by ostensibly more comfortable associations, would never have had such dangerous results if we had initially mustered the courage to perceive it consciously. We would then have been in the position to find an independent and often creative way out of the situation.

In some cases, however, especially when dealing with phenomena which are hard to understand within the categories of our natural world view, leading the patient out of his problems demands furnishing him with crucial objective data, usually from the areas of biology, psychology, and psychopathology, and indicating specific dependencies which he was unable to comprehend before. Instructional activity begins to dominate in psychotherapeutic work at this point. After all, the patient needs this additional data in order to reconstruct his disintegrated personality and form a new world view more appropriate to reality. Only then can we go on to the more traditional methods. If our activities are to be for the benefit of the people who remained under the influence of pathocratic system, this last pattern of behavior is the most appropriate; the objective data furnished to the patients must derive from an understanding of the nature of the phenomenon.

As already adduced, the author has been able to observe the workings of such a process of making someone consciously aware of the essence and properties of the macrosocial phenomenon, on the basis of individual patients rendered neurotic by the influence of pathocratic social conditions. In countries

[119] Thomas Szasz, an American psychiatrist who has argued since the 1950s that compulsory psychiatry is incompatible with a free society. [Editor's note.]

ruled by such governments, almost every normal person carries within him some neurotic response of varying intensity. After all, *neurosis is human nature's normal response to being subjugated to a pathological system*.

In spite of the anxiety which such courageous psychotherapeutic operations necessarily engendered on both sides, my patients quickly assimilated the objective data they were furnished, complemented them with their own experiences, and required additional information and verification of their applications of this information. Spontaneous and creative reintegration of their personalities took place soon thereafter, accompanied by a similar reconstruction of their world view. Subsequent psychotherapy merely continued assistance in this ever more autonomous process and in resolving individual problems, i.e. a more traditional approach. These people lost their chronic tensions; their perceptive view of this deviant reality became increasingly realistic and laced with humor. Reinforcement of their capacity to maintain their own psychological hygiene, self-therapy, and self-pedagogy was much better than expected. They became more resourceful in practical life matters and were able to offer others good advice. Unfortunately, the number of persons whom a psychotherapist could trust adequately was very limited.

A similar effect should be attained on a macrosocial scale, something technically feasible under present conditions. At such an operational scale, it will liberate spontaneous interaction among such enlightened individuals and the social multiplication of therapeutic phenomena. The latter will then create a qualitatively new and most probably rather stormy social reaction; we should be prepared for this in order to calm it down. Finally, this will bring an overall feeling of relaxation and a triumph of proper science over evil; this cannot be negated by any verbalistic means, and physical force also becomes meaningless. Using measures so different from anything utilized before will engender an "end of an era" feeling during which this macrosocial phenomenon was able to emerge and develop, but is now dying. That would be accompanied by a sensation of well-being on the part of normal people.

Within this suggested global psychotherapy, additional objectified material in the form of a naturalistic understanding of the phenomenon constitutes the keystone material; this book has therefore collected the most essential data the author was able to obtain and to present here in a partially simplified approach. This no doubt does not represent the entirety of the knowledge needed; further supplementation will be necessary. On the other hand, I have devoted less attention to methods, since this would constitute a manifold duplication of those kinds of therapies many specialists already know and use in their practice.

The purpose of this activity will be letting the world regain its capacity to make use of healthy common sense and to reintegrate world views based on scientifically objectified and appropriately popularized data. The consciousness thus created would be far more appropriate to the reality which was misunderstood until recently; as a result, man will become more sensible in practical activity, more independent and resourceful in solving life's problems, and he will feel safer. This task is nothing new; it constitutes a good psychotherapist's daily bread. The problem is technical rather than theoretical, namely how to disseminate such sorely needed influences throughout the globe.

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Every psychotherapist must be prepared for difficulties caused by the psychological resistance derived from persistent attitudes and convictions whose lack of foundation becomes revealed in the course of work. Particularly in the case of a numerous group of people, these resistances become more demonstratively manifest; however, among the members of such a group we also find allies who help us break down these resistances. In order to visualize this, let us revert once more to the N. family example, wherein a dozen or so persons collaborated in abusing a pleasant and intelligent thirteen-year-old scapegoat.

When I explained to the uncles and aunts that they had been under the influence of a psychologically abnormal person for years, accepting her delusional world as real and participating (with perceived honor) in her vindictiveness to the boy who
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was allegedly to blame for her failures, including those which occurred years before his birth, the *shock* temporarily stifled their indignation. There was no subsequent attack, probably because this took place in my office of the public health service and I was protected by the white coat I would usually don whenever I did not feel completely safe. I thus suffered only verbal threats. A week later, however, they started returning one by one, pale and rueful; albeit with difficulty, they did offer their cooperation in helping to repair the family situation and the future of this unfortunate boy.

Many people suffer an inevitable *shock* and react with opposition, protest, and *disintegration* of their human personality when informed of such a state of affairs, namely that they have been under the spellbinding and traumatizing influence of a macrosocial pathological phenomenon, regardless of whether they were followers or opponents thereof. Many people are awakened to anxious protest by the fact that the ideology they either condemned or somehow accepted, but considered a guiding factor, is now being treated as something secondary in importance.

The noisiest protests will come from those who consider themselves fair because they condemned this macrosocial phenomenon with literary talent and raised voices, utilizing the name derived from its most current ideology, as well as making excessive use of moralizing interpretations with regard to pathological phenomena. Forcing them to an apperception of a correct understanding of the pathocracy will be quite a Sisyphean labor, since they would have to become conscious of the fact that their efforts largely served goals which were the opposite of their intentions. Especially if they engaged in such activities professionally, it is more practical to avoid liberating their aggressions; one could even consider such generally elderly people too old for therapy.

Transforming the world view of people living in countries with normal man's systems proves a more troublesome task, since they are much more egotistically attached to the imaginings suggested to them since childhood, making it more difficult for them to reconcile themselves with the fact that there are matters which their natural conceptual system cannot assimi-

late. They also lack the specific experience available to people who have lived under pathocratic rule for years. We must therefore expect resistance and attack on the part of people protecting their livelihoods and positions as well as defending their personalities from a vexatious disintegration. Refraining from such estrangement, we have to count on the accordant reactions of the majority.

The acceptance of such psychotherapy will be different in countries where societies of normal people have already been created, offering solid resistance to pathocratic rule. Many years of experience, practical familiarity with the phenomenon, and psychological immunization there long ago produced fertile ground for sowing the seeds of objective truth and naturalistic comprehension. An explanation of the essence of macrosocial phenomenon will be treated like delayed psychotherapy which should regrettably have been served much earlier (that would have enabled the patient to avoid many errors) but is nevertheless useful because it provides order and relaxation and permits subsequent reasoned action. Such data, accepted via a rather painful process there, will be associated with the experience already possessed. There will be no egoistically or egotistically inspired protests in that world. The value of an objective view will be appreciated much more rapidly, since it ensures a basis for reasoned activity. Soon thereafter, the feeling of realism in apprehending the surrounding world, followed by a sense of humor, would begin to compensate these people for the experience they have survived, namely the disintegration of their human personalities caused by such therapy.

This disintegration of the prior world view structure will create a temporary feeling of an unpleasant void. Therapists well know the consequent responsibility of filling this void as quickly as possible with material more credible and trustworthy than the contents which were disabused, thus helping to avoid primitive methods of personality reintegration. In practice, it is best to minimize patient anxiety by making advance promises that appropriately objectified material will be furnished in the form of truthful data. This promise must then be kept, partially anticipating the appearance of disintegrative states. I have suc-

cessfully tested this technique on individual patients and would advise its implementation on a mass scale as safe and effective.

For the people who have already developed natural psychological immunity, their increased resistance to the pathocracy's destructive influence upon their personalities, gained due to a consciousness of pathocracy's essence, may be of lesser significance, but still not without value, since it leads to an ameliorated immunization quality at a less burdensome cost in terms of nervous tension. However, for those hesitant people who constitute the part of well-adjusted members of the new middle class, immunizing activities furnished by an awareness of the pathological nature of the phenomenon may tip their attitudinal scale in the direction of decency.

The second key aspect of such operations that should be considered is the influence of such enlightening behavior upon the personalities of the pathocrats themselves.

In the course of individual psychotherapy, we tend to avoid making patients aware of permanent aberrations, especially when we have reason to believe that they are conditioned by hereditary factors. Psychotherapists, however, are guided by the consciousness of this condition's existence in their decision making. Only in the case of the results of slight brain-tissue lesions do we decide to make the patient aware of this, so as to help him elaborate a better tolerance of his difficulties and to abrogate unnecessary fears. Regarding psychopathic individuals, we treat their deviations by means of tactful allusive language, bearing in mind that they have a kind of self-knowledge, and we proceed with the techniques of behavior modification to correct their personalities, keeping the interests of society in mind as well.

As far as operations on the macrosocial scale, it will of course not be feasible to retain these latter cautious tactics of activity. Traumatizing the pathocrats will be unavoidable to a certain extent, and even intentional and morally justified in the interests of peace on earth. Similarly, however, our attitude must be defined by an acceptance of biological and psychological facts; renouncing any morally or emotionally charged interpretation of their psychological deviations. In undertaking such work, we must consider the good of society to be para-

mount; nevertheless, we must not abandon our psychotherapeutic attitude and refrain from punishing those whose guilt we are unable to evaluate. Should we forget this, we would increase the risk of their uncontrolled reaction, which could bring about a world catastrophe.

At the same time, we should not nourish exaggerated fears, for example, that such public enlightenment activities will provoke overly dramatic reactions among pathocrats, e.g. a wave of cruelty or suicide. No! Those individuals described as essential psychopaths, in addition to many other carriers of related hereditary anomalies, have since childhood elaborated a feeling of being psychologically different from others. Revealing this awareness to them is less traumatizing than, for instance, suggesting psychological abnormality to a normal person. The ease with which they repress uncomfortable material from their field of consciousness will protect them from violent reactions.

What can they do if no ideology can be used as a mask any more? Once the essence of the phenomenon has been scientifically unmasked, the psychological result is that they then feel their historical role to have reached the end. Their work furthermore takes on some historically creative meaning, if the world of normal people offers them conciliation upon unprecedented advantageous conditions. This will cause overall demobilization of the pathocracy, especially in those countries where, practically speaking, the support of an ideology has already been lost. This internal demobilization they fear so much constitutes the second important goal.

A crucial condition and a complement of therapeutic work must be forgiveness for the pathocrats as derived from understanding, both of them and of the signs of the times. This must be effected by means of correspondingly amended law based on comprehension of man and of the processes of the genesis of evil operating within societies, which will counteract such processes in a causative manner and supersede the former “penal” law. Forecasting the creation of such law must not be treated merely as a psychotherapeutic promise; it must be scientifically prepared and thereupon effected.

Forgiveness

The contemporary evolution of legal concepts and democratic social morality is geared toward dismantling the old traditions of maintaining law and order by means of punitive repression. Many countries have abandoned capital punishment, disturbed by its genocidal abuses during the last world war. Other punishments and the methods of their execution have also been mitigated, taking psychological motivation and the circumstances of the crime into account. The conscience of the civilized nations protests against the Roman principle *Dura lex sed lex*, and, at the same time, psychologists discern the possibility that many presently unbalanced people can revert to normal social life thanks to appropriate pedagogical measures; practice confirms it only partially, however.

The reason is that mitigating the law has not been balanced with the corresponding methods of stifling the processes of the genesis of evil as based upon its comprehension . This provokes a crisis in the area of societies' anti-crime protection and makes it easier for pathocratic circles to utilize terrorism in order to realize their expansionist goals. Under such conditions, many people feel that returning to the tradition of legal severity is the only way to protect society from an excess of evil. Others believe that such traditional behavior morally cripples us and opens the door to irrevocable abuses. They therefore subsume others' life and health to humanistic values.

In order to emerge from this crisis, we must galvanize all our efforts in a search for a new road, one which would both be more humanitarian and would effectively protect defenseless individuals and societies. Such a possibility exists and can be implemented, based on an objective comprehension of the genesis of evil.

In factual essence, the unrealistic tradition of a relationship between a person's "crime", which no other person is in the position to evaluate objectively, and his "punishment", which is rarely effective in reforming him, should be relegated to history. The science of the causes of evil should strengthen society's moral discipline and have a prophylactic effect. Often merely making a person aware that he was under the influence of a pathological individual breaks the circle of destructiveness.

An appropriate psychotherapy should therefore be permanently included in any measures to counteract evil. Unfortunately, if someone is shooting at us, we must shoot back even better. At the same time, however, we should bring back the law of forgiveness, that old law of wise sovereigns. After all, it has profound moral and psychological foundations and is more effective than punishment in some situations.

The codices of penal law foresee that the perpetrator of a penal act who, at the time of his transgression, was limited in his ability to discern the meaning of the act or to direct his own behavior as a result of mental illness or some other psychological deficiency, receives a lesser sentence to the appropriate degree. If we should therefore consider the responsibility of pathocrats in the light of such regulations and in light of what we have already said about the motivations for their behavior, we must then considerably mitigate the scope of justice within the frame of existing regulations.

The above-mentioned legal regulations, which are more modern in Europe than in the U.S.A., are rather outdated everywhere and insufficiently congruent with bio-psychological reality. They are a compromise between traditional legal thinking and medical humanism. Furthermore, the legislators were in no position to perceive macrosocial pathological phenomena that dominate individuals and significantly limit their ability to discern the meaning of their own behavior. Susceptible individuals are sucked in surreptitiously, since they are unaware of the pathological quality of such a phenomenon. The specific properties of these phenomena cause the selection of attitudes to be decisively determined by unconscious factors, followed by pressure from pathocratic rulers, who are none too fastidious as to their methods, not even with regard to their own adherents. How should the degree of penal mitigation then judge them fairly?

For instance, if essential psychopathy is virtually 100% predictive concerning attraction to and inclusion in pathocratic activity, should a judgment recognize similar mitigation of punishment? This should also be applied to other hereditary anomalies to a lesser extent, since they too have proved to be primary factors in the selection of attitudes.

We should not fault anyone for having inherited some psychological anomalies from his parents any more than we fault someone in the case of physical or physiological anomalies such as Daltonism. We should also stop blaming people who succumbed to traumas and diseases, leaving brain tissue damage behind, or those who become the object of inhuman pedagogical methods.

In the name of their good and that of society, we should use force with regard to such people, sometimes including forced psychotherapy, supervision, prevention, and care. Any concept of blame or guilt would only make it more difficult to behave in a way which is not only humanitarian and purposeful, but more effective as well.

In dealing with a macrosocial phenomenon, particularly one whose life is longer than an individual's active life, its permanent influence forces even normal people to adapt to a certain degree. Are we, whose instincts and intelligence are normal and, according to the criteria of our moral world view, in the position to evaluate the guilt of these others for actions they performed within pathocracy's collective madness? Judging them in accordance with traditional legal regulations would constitute reverting to the imposition of normal man's force upon psychopathic individuals, i.e. to the initial position which engendered pathocracy to begin with. Is subjecting them to vindictive justice worth prolonging the duration of pathocracy for even a single year, let alone an unspecified time? Would eliminating a certain number of psychopaths significantly diminish these anomalies' burden upon society's gene pool and contribute toward a solution to this problem?

Unfortunately, the answer is no!

People with various psychological deviations have always existed in every society on earth. Their way of life is always some form of *predation* upon society's economic creativity, since their own creative capabilities are generally substandard. Whoever plugs into this system of organized parasitism gradually loses whatever limited capacity for legal work he might have had.

This phenomenon and its brutality are actually maintained by the threat of legal retaliation or, even worse, of retribution

on the part of the enraged masses. Dreams of revenge distract a society's attention from understanding the bio-psychological essence of the phenomenon and stimulate the moralizing interpretations whose results we are already familiar with. This would make it more difficult to find a solution to the present dangerous situation and would similarly complicate any possibilities of solving the problem of burdening society's gene pool with psychological anomalies with a view to future generations. These problems, however, both present and future, can be solved if we approach them with an understanding of their naturalistic essence and a comprehension of the nature of those people who commit substantial evil.

Legal retribution would be a repetition of the Nuremberg error. That judgment upon war criminals could have been a never-to-be repeated opportunity to show the world the entire psychopathology of the Hitlerian system, with the person of the "Fuehrer" at the head. That would have led to a faster and deeper disabusement of the Nazi tradition in Germany. Such conscious exposure of the operations of pathological factors on a macrosocial scale would have reinforced the process of psychological rehabilitation for Germans and the world as a whole by means of the naturalistic categories applicable to that state of affairs. That would also have constituted a healthy precedent for illuminating and stifling other pathocracies' operations.

What actually happened is that psychiatrists and psychologists succumbed all too easily to the pressures of their own emotions and political factors, their judgments giving short shrift to the actual pathological properties of both the majority of the defendants and of Nazism as a whole. Several famous individuals with psychopathic features or other deviations were hanged or sentenced to prison terms. Many facts and data which could have served the purposes adduced in this work were hanged and imprisoned along with these individuals. We can thus easily understand why pathocrats were so eager to achieve this precise result. We are not allowed to repeat such errors, since the results make it more difficult to comprehend the essence of macrosocial pathological phenomena, and they thereby limit the possibilities of stifling their internal causation.

In today's real world situation, there is only one scientifically and morally justified solution which could remedy our current plight of nations and also furnish a proper beginning for solving the problem of societies' genetic burden with a view to the future. That would be an appropriate law based upon the best possible understanding of macrosocial pathological phenomena and their causes, which would limit pathocrats' responsibility to those cases alone (usually of a criminal sadistic nature) in which it is hard to accept the inability to discern the meaning of such an act. Nothing else could enable the societies of normal people to take over power and liberate the internal talents which could ensure a nation's return to normal life.

Such an act of forgiveness is in fact justified by nature, since it is derived from a recognition of the psychological causation governing a person while committing evil, both within the scope of our cognition and outside the area we have been able to understand. This scope accessible to scientific cognition increases along with progress in general knowledge; in a pathocracy, however, the image of the phenomenon is so dominated by causality that there is not much room left for free choice.

We shall in fact never be in the position to evaluate the scope of free choice with which an individual person has been endowed. In forgiving, we subordinate our minds to the laws of nature, to a basic extent. *When we withhold judgment regarding the scope of the remainder unknown to us, we subject our mind to the discipline of refraining from entering a domain barely accessible to our mind.*

Forgiveness thus leads our reason into a state of intellectual discipline and order, thereby permitting us to discern life's realia and their causative links more clearly. This makes it easier for us to control our instinct's vindictive reflexes and protect our minds from the tendency to impose moralizing interpretations upon psychopathological phenomena. This is of course to the advantage of both individuals and of societies.

Simultaneously, and in accordance with the precepts of great religions, forgiveness helps us enjoy supernatural order and thereby gain the right to self forgiveness. It makes us better able to perceive the voice within saying "do this" or "don't do

that". This improves our capacity for proper decision making in thorny situations when we are lacking some necessary data. In this extremely difficult battle, we may not renounce this assistance and privilege; they may be decisive in tipping the scales toward victory.

Nations which have long had to endure pathocratic rule are now close to accepting such a proposition as a result of their practical knowledge of that other reality and the characteristic evolution of their world view. However, their motivations are dominated by practical data which are also derived from adaptation to life in that divergent reality. Religious motivations also appear; comprehension and affirmation thereof mature under such specific conditions. Their thought process and social ethics also evidence a feel for a certain teleological meaning to phenomena, in the sense of a historical watershed.

Such an act of renunciation of judicial and emotional revenge with regard to people whose behavior was conditioned by psychological causation, especially certain specific hereditary factors, is justified by naturalism to a significant degree. Therefore, such naturalistic and rational principles should permit the definitive decisions to mature. The intellectual effort involved in cutting the links to a natural comprehending of the problems of evil and a confrontation thereof with moral precepts shall bear fruit in many products of human thought.

People who have lost their ability to adapt to sensible work for hire will have to be guaranteed tolerable living conditions and assistance in their efforts to readapt. The costs incurred by society with regard thereto will probably be less than those involved with any other solution. All this will require appropriate organizational efforts based on this manner of understanding such matters, which will be far removed from traditional legal practice. The promises should be made to the pathocrats, and then kept with the honesty worthy of a society of normal people. Such an act and its execution should therefore be prepared ahead of time from the moral, legal and organizational points of view.

Just as the idea adduced herein finds a lively response among people familiar with the above-described macrosocial phenomenon from experience, it insults the vengeful feelings

of numerous political émigrés who retain the old experiential methods regarding social and moral problems. We should thus expect more opposition from this quarter, justified by moral indignation. Persuasive efforts should therefore be made in that direction.

It would also be advantageous if the solution to this problem could be prepared with a view to the contemporary heritage of the bio-humanistic sciences, a heritage which aims at a similar evolution of law even though it continues to hide in the academic world, too immature for practical realization. The value of scientific studies in this area tends to be underrated by conservative-minded societies. The work may be facilitated by means of using such information with a view toward the need for rapid preparation or updating of the law.

Our civilization's legislations arose first from the tradition of Roman law, then from the rights of sovereigns ruling by "divine right", a system which predictably defended their position, and though they were commanding the law of grace, they proved almost completely soulless and vengeful within today's conception of codified regulations. Such a state of affairs abetted rather than prevented the emergence of pathological systems of force.

This explains the actual need to effect an essential breakthrough and formulation of *new principles derived from an understanding of man*, including enemies and evildoers.

Having emerged from great suffering and a comprehension of its causes, such legislation will be more modern and humanitarian as well as more effective in the area of protecting societies from the products of ponerogenesis. The great decision to forgive similarly derives from the most credible precepts of eternal moral teachings, something also in accordance with contemporary evolution in societal thought. It expresses practical concerns as well as a naturalistic comprehension of the genesis of evil. Only such an act of mercy, unprecedented in history, can break the age-old chain of the ponerogenic cycles and open the door both to new solutions for perennial problems and to a new legislative method based on an understanding of the causes of evil.

Such a difficult decisions therefore appear in keeping with the signs of the times. The author believes that this precise kind of breakthrough in the methodology of thought and action is within the Divine Plan for this generation.

Ideologies

Just as a psychiatrist is mainly interested in disease, paying less attention to the patient's delusional system deforming whatever individual reality he has, the object of global therapy should be the world's diseases. The deformed ideological systems which grew from historical conditions and a given civilization's weaknesses should be understood insofar as they are a disguise, operational instrument, or Trojan horse for pathocratic infection.

Societal consciousness should first separate these two heterogeneous layers of the phenomenon by means of analysis and scientific evaluation effected upon them. Such a correct and selective understanding should become part and parcel of all nations' consciousness in some appropriately accessible form. This would correspondingly reinforce their capacity for independent orientation within today's complicated reality by means of discriminating such phenomena in keeping with its nature. This will bring about a correction in moral and world view attitudes. Concentrating our efforts upon the pathological phenomenon shall then produce proper understanding and sufficiently complete results.

The absence of this basic discrimination in political operations is an error leading to wasted effort. We may not agree with ideologies, since all nineteenth-century political ideologies oversimplified social reality to the point of crippling it, even in their original form, not to mention their pathologically deformed versions. The foreground should nevertheless be occupied by an identification of their role within the macrosocial phenomenon; analysis, criticism, and even, more particularly, combating them can be placed in the background. Any discussions regarding directions needed to change social structures may be held concurrently as long as they take this basic separation of phenomena into account. Thus corrected, social consciousness can effect a solution to these problems more

easily, and social groups which are intransigent today will become more amenable to compromise.

Once a mentally ill person has been successfully cured of his illness, we often try to restore the former patient to the world of his more real convictions. The psychotherapist then searches the delusionally caricaturized world for the primeval and always more sensible contents, thereupon building a bridge right over the period of madness to a now healthy reality. Such an operation of course requires the necessary skills in the domain of psychopathology, since every disease has its own style of deforming the patient's original world of experiences and convictions. The deformed ideological system created by pathocracy should be subjected to analogous analysis, fishing out the primeval and certainly more sensible values. This must utilize knowledge of the specific style whereby a pathocracy caricaturizes the ideology of a movement upon which it feeds parasitically.

This great disease of Pathocracy accommodates various social ideologies to its own properties and the pathocrats' intentions, thereby depriving them of any possibility of natural development and maturation in the light of man's healthy common sense and scientific reflection. This process also transforms these ideologies into destructive factors, preventing them from participating in the constructive evolution of social structures and condemning their adherents to frustration. Along with its degenerate growth, such an ideology is rejected by all those social groups governed by healthy common sense. The activities of such an ideology thus induce nations to stick to their old tried-and-true basics in terms of structural forms, providing hard-line conservatives with the best weapon possible. This causes stagnation of the evolutionary processes, which is contrary to the overall laws of social life, and brings about a polarization of attitudes among various social groups, resulting in revolutionary moods. The operations of the pathologically altered ideology thus facilitate the pathocracy's penetration and expansion.

Only by means of retrospective psychological analysis upon the ideology, reverting to the time which preceded ponerogenic infection, and taking into account the pathological quality and

the causes for its deformation, can the original creative values be discovered and bridges built right over the time frame of morbid phenomena.

Such skillful unhusking of the original ideology, including some reasonable elements which emerged after the ponerogenic infection appeared, may be enriched by values elaborated in the meantime and become capable of further creative evolution. It will thus be in the position to activate transformations in accordance with the evolutionary nature of social structures, which will in turn render these societies more resistant to penetration by pathocratic influences.

Such analysis presents us with problems which must be skillfully overcome, namely finding the proper semantic designates. Thanks to characteristic creativity in this area, pathocracy produces a mass of suggestive names prepared in such a way as to divert attention from a phenomenon's essential qualities. Whoever has been ensnared in this semantic trap even once loses not only the capacity for objective analysis of that type of phenomenon; he also partially loses his ability to use his common sense. Producing such effects within human minds is the specific purpose of this patho-semantics; one must first protect one's own person against them and then proceed to protect social consciousness.

The only names we can accept are those with a historical tradition contemporary to the facts and reaching back to pre-infection times. For instance, if we call pre-Marxist socialism "Utopian socialism", it will be difficult for us to understand that it was much more realistic and socially creative than the later movements already laced with pathological material.

However, such caution does not suffice when we are dealing with phenomena which cannot be measured within the natural structure of concepts because they were produced by a macrosocial pathological process. We must thus again underscore that the light of natural healthy common sense is insufficient for effecting such retrospective refinement of ideological values later deformed by such a process. Psychological objectivity, adequate knowledge in the area of psychopathology, and the data contained in the prior chapters of this book are indispensable for this purpose.

Thus equipped, we also become qualified to create indispensable new names which would elucidate the actual properties of phenomena, providing we pay sufficient attention to precepts of semantics with all the probity and economy, as would demand William of Ockham. After all, these names will spread throughout the earth and help many people correct their world view and social attitude. Such activity, albeit legalistic, actually aims at depriving pathocratic circles of their name controlling monopoly; their predicable protests will merely prove that we are on the right track.

Ideology thus regenerated regains the natural life and evolutionary capacity which pathologization has stifled. At the same time, however, it loses its ability to fulfill imposed functions such as feeding a pathocracy and cloaking it from both healthy common sense criticism and something even more dangerous, namely a feel for psychological reality and its humorous aspects.

Condemning an ideology because of its errors, whether contained from the outset or absorbed later, will never deprive it of this imputed function, especially not in the minds of people who failed to condemn it for similar reasons. If we further attempt to analyze such a condemned ideology, we will never achieve the effect which has a curative influence upon the human personality; we will simply miss the truly important factors and be unable to fill a certain space with contents. Our thoughts will then be forced to evade whatever blocks their freedom, thereby erring among ostensible truths. Once something succumbs to psychopathological factors, it cannot be understood unless the proper categories are utilized.

Immunization

Many infectious diseases give an organism a natural immunity for a period between a few years and many. Medicine imitates this biological mechanism by introducing vaccines which enable an organism to become immune without passing through the disease. More and more frequently, psychotherapists attempt to immunize a patient's psyche to various traumatizing factors which are too difficult to eliminate from his life. In practice, we use this most often with people subjected to the

destructive influence of characteropathic individuals. Immunizing someone against the destructive effects of psychopathic personalities is somewhat more difficult; however, it represents a closer analogy to the task which should be performed with regard to nations succumbing to the influence of pathocratic psychological diversion.

Societies governed by a pathocratic system for many years develop the above-described natural immunization, along with the characteristic detachment from the phenomenon and sardonic humor. In combination with the growth of practical knowledge, this state should be taken into account every time we wish to evaluate a given country's political situation. We should also underscore that this immunity refers to the pathological phenomenon per se, not its ideology, which explains why it is also effective against any other pathocracy, no matter the ideological mask. The psychological experience gained permits the same phenomenon to be recognized according to its actual properties; the ideology is treated in accordance with its true role.

Psychotherapy properly run upon an individual who succumbed to the destructive influence of the life conditions under pathocratic rule, always brings about a significant improvement in psychological immunization. In making a patient conscious of the pathological qualities of such influences, we facilitate his development of that critical detachment and spiritual serenity which natural immunization could not have produced. We thus do not merely imitate nature; we actually achieve a better-than-natural quality of immunity, which is more effective in protecting a patient from neurotic tensions and reinforcing his practical everyday resourcefulness. An awareness of the biological essence of the phenomenon provides them with a preponderance both over the phenomenon and those people who lack such awareness.

This type of psychological immunity also proves more permanent. If natural immunity lasts the life of the generation wherein it was produced, scientifically-based immunity can be transmitted further. Similarly, natural immunity plus the practical knowledge upon which it is based may be very difficult to transmit to nations which have not had such immediate experi-

ence, but the kind which is based on generally accessible scientific data can be transmitted to other nations without superhuman efforts.

We are faced with two related goals. In countries affected by the above-discussed phenomenon, we should attempt to transform the existing natural immunity into that better-quality immunity, thus making it possible to increase operative ease while lowering psychological tensions. With regard to those individuals and societies which indicate an obvious immunodeficiency and are threatened by pathocratic expansion, we should facilitate the development of artificial immunity.

This immunity is generated mainly as a natural result of understanding the real contents of the macrosocial phenomenon.

This awareness causes a stormy experiential period not bereft of protest, but this substitute disease process is short-lived. Stripping the naturalistic reality heretofore protected by an ideological mask is an effective and necessary assistance for individuals and societies. Within a short period of time, this begins to protect them from the ponerogenic activities of pathological factors mobilized within the pathocracy's monolithic front. Appropriate indications of the practical means for protecting one's own mental hygiene will facilitate and accelerate the creation of such valuable psychological immunity in a manner similar to the results of a vaccine activity.

Such individual and collective psychological immunity, based on a naturalistically objectified understanding of this other reality, is colored by a feeling of proper knowledge, which thus creates a new human network; achieving such immunity appears a necessary precondition for success regarding any efforts and actions of a political nature which would aim at having governments taken over by a society of normal people. Without such consciousness and immunization, it will always be difficult to achieve cooperation between free countries and nations suffering under pathocratic rule. No language of common communication can be guaranteed by any political doctrines based on the natural imagination of people lacking both the practical experience and a naturalistic understanding of the phenomenon.

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The most modern and expensive weapons threatening humanity with global catastrophe are presently obsolete the very day they are produced.

Why?

They are the weapons of a war which must never take place, and the nations of the world pray that it never does.

The history of mankind has been a history of wars, which makes it lack eternal meaning in our eyes. A new great war would represent the triumph of madness over the nations' will to live.

International reason must therefore prevail, reinforced by the newly discovered moral values and naturalistic science concerning the causes and genesis of evil.

The "new weapon" suggested herein kills no one; it is nevertheless capable of stifling the process of the genesis of evil within a person and activating his own curative powers. If societies are furnished an understanding of the pathological nature of evil, they will be able to effect concerted action based on moral and naturalistic criteria.

This new method of solving eternal problems will be the most humanitarian weapon ever used in human history, as well as the only one which can be used safely and effectively. We may also hope that using such a weapon will help end centuries of warfare among nations.
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CHAPTER X

A VISION OF THE FUTURE

If it is to bear ripe fruit, every human activity must take root in the soil of two time frames: past and future. The past provides us knowledge and experience which teach us to solve problems and warn us when we are about to commit errors reminiscent of past mistakes. A realistic apperception of the past and a sometimes painful understanding of its errors and evils thus become necessary preconditions for building a happier future.

A similarly realistic vision of the future, complemented by well thought out detailed data, endows our contemporary activities with a direction and renders their goals more concrete. Mental effort aimed at forming such a vision enables us to overcome psychological barriers to free reason and imagination, barriers caused by egotism and survival of habits from the past. People fixated upon the past gradually lose contact with the present and are thus incapable of doing much good for the future. Let us therefore direct our minds toward the future, beyond the ostensibly insuperable realities of present age.

There are many advantages to be gained from constructively planning the future, including the more distant time perspective, if we can foresee its shape and facilitate pinpointed solutions. This requires that we properly analyze reality and make correct predictions, i.e. discipline of thought so as to exclude any subconscious data manipulation and any excessive influence from our emotions and preferences. Elaborating such an

original vision so as to make it a reified blueprint for a new reality is the best way to educate human minds for other similarly difficult tasks in the concrete future.

This would also permit timely elimination of many differences of opinion which could later lead to violent conflicts; these sometimes result from an insufficiently realistic apperception of the present state of affairs, various pipe-dream attitudes, or propaganda activities. If it is logically developed and avoids collisions with an adequately objective understanding of phenomena which have already been discussed in part, such a constructive vision can come true in future reality.

Such planning should be reminiscent of a well-organized technical project, wherein the designers' work is preceded by an examination of conditions and possibilities. Executing the work also requires time-frame planning in accordance with the appropriate technical data and the human safety factor. We know from experience that increasing the scope and accuracy of design activities makes their execution and utility more profitable. Similarly, the more modern and inventive constructions generally prove more effective than tradition-bound ones.

The design and construction of a new social system should also be based upon proper distinctions of reality and should receive appropriate elaboration in many details in order to prove effective in execution and action. This will require abandoning some traditional customs of political life which allowed human emotions and egoism to play too great a role. Creative reasoning has become the sole and necessary solution, since it determines real data and finds novel solutions without losing the ability to act under real-life conditions.

The absence of such prior constructive effort would lead both to knowledge gaps about the reality to be operated in and to a shortage of people with the crucial preparation needed for creating new systems. Particularly for a nation now affected by pathocracy, when regaining the right to decide one's own fate, would be improvisation which is expensive and dangerous. Violent disputes among the adherents of various structural concepts which may often be unrealistic, immature, or outdated because they have lost their historical significance in the meantime, may even cause a civil war.

Wherever old social systems created by historical processes have been almost totally destroyed by the introduction of state capitalism and the development of pathocracy, that nation's social and psychological structure has been obliterated. The replacement is a pathological structure reaching into every corner of a country, causing all areas of life to degenerate and become unproductive. Under such conditions, it proves unfeasible to reconstruct a social system based on outdated traditions and the unrealistic expectations that such a structure does exist. What is needed is a design of action which will first permit the fastest possible reconstruction of this basic socio-psychological structure and then allow it to participate in social life's autonomization process.

The past has furnished us virtually no pattern for this indispensable activity, which can thus be based only upon the more general kind of data described at the beginning of this work. We are therefore immediately faced with the need to rely upon modern science. At least one generation's worth of time has also been lost, and with it the evolution which should have creatively transformed the old structural forms. We should thus be guided by imaginings of what *should* have happened if a given society had had the right to free development during this time, rather than by data from the past, presently outdated, albeit historically real.

In the meantime, many divergent ways of thinking have taken root in those countries. Private capitalism's world of social institutions has become distant and hard to understand. There is no longer anybody left who could be a capitalist or act independently within such a system. Democracy has become an imperfectly comprehended slogan for communicating within the society of normal people. The workers cannot imagine the reprivatization of great industrial plants and oppose any efforts in that direction. They believe that rendering the country independent would bring them participation in both management and profits. Those societies have accepted some social institutions, such as a public health service and free education through university level. They want the operation of such institutions reformed by subordinating them to healthy common sense and appropriate scientific criteria as well as tried –and

true elements of valid traditions. What should be restored is the general laws of nature which should govern societies; the structural forms should be reconstructed in a more modern manner, which will facilitate their acceptance.

Some transformations already made are historically irreversible. Regaining the right to shape one's own future would thus create a dangerous and even tragic "system void". A premonition of such a critical situation already worries people in those countries, stifling their will to act; this situation should be prevented immediately. The only way is well-organized effort in analytical and constructive thought directed toward a societal system with highly modern economic and political foundations.

Nations suffering under pathocratic governments would also participate in such a constructive effort, which would represent excellent input to the above-mentioned general task of treating our sick world. Undeterred in our hope that the time will soon come when such nations will revert to normal human systems, we should build a social system with a view to what will happen after pathocracy.

This social system will be different from and better than anything which existed earlier. A realistic vision of a better future and participation in creating it will heal battered human souls and bring order into thought processes. This constructive work trains people to govern themselves under such different conditions and knocks the weapon out of the hands of anyone who serves evil, increasing the latter's feeling of frustration and an awareness that his pathological work is nearing an end.

A careful reading of this book may cause us to discern the outlines of a creative vision of such a future societal system so sorely needed by nations suffering under pathocratic rule; if so, this represents a reward for the author's effort rather than results of pure chance. Just such a vision accompanied me throughout the period of my work on this book (although the latter nowhere indicates a name nor any more precise details for it), rendering assistance and proving a useful support in the future. In some way, it is thus present on the pages and between the lines of this work.

Such a social system of the future would have to guarantee its citizens wide scope personal freedom and an open door to utilizing their creative possibilities in both individual and collective efforts. At the same time, however, it must not indicate the well known weaknesses manifested by a democracy in its domestic and foreign policy. Not only should individuals' personal interest and the common good be appropriately balanced in such a system; they should be woven right into the overall picture of social life at the level where an understanding of its laws causes any discrepancy between them to disappear. The opinion of the wide mass of the citizenry, dictated primarily by the voices of basic intelligence and dependent upon the natural world view, should be balanced by the skills of people who utilize an objective cognition of reality and possess the appropriate training in their special areas. Appropriate and well thought out system solutions should be used for this purpose.

The foundations for practical solutions within such an improved system would contain criteria such as creating the right conditions for enriched development of human personalities including the psychological world view, whose societal role has already been adduced. Individual socio-professional adaptation, the creation of an interpersonal network, and a healthy active socio-psychological structure should be facilitated to the maximum possible extent.

Structural, legal, and economic solutions should be considered in such a way that fulfilling these criteria would also open the door for an individual's optimal self-realization within social life, which would simultaneously be for the good of the community. Other traditional criteria such as the dynamics of economic development will thereupon prove secondary to these more general values. The result of this would be the nation's economic development, political skill, and creative role in the international sphere.

The priorities in terms of value criteria would thus shift consistently in the direction of psychological, social, and moral data. This is in keeping with the spirit of the times, but actual execution thereof demands imaginative effort and constructive thought in order to achieve the above-mentioned practical

goals. After all, everything begins and ends within the human psyche.

Such a system would have to be evolutionary by nature, as it would be based upon an acceptance of evolution as a law of nature. Natural evolutionary factors would play an important role therein, such as the course of cognition continually processing from more primitive and easily accessible data to more actual, intrinsic, and subtle matters. The principle of evolution would have to be imprinted firmly enough upon the basic philosophical foundations of such a system so as to protect it consistently from future revolution.

Such a social system would by nature be more resistant to the danger of having macrosocial pathological phenomena develop within. Its foundations would be an improved development of the psychological world view and society's links structure coupled with a scientific and social consciousness of the essence of such phenomena. This should furnish the foundation for mature methods of education. Such a system should also have built-in permanent institutions which were heretofore unknown and whose task will be preventing the development of ponerogenic processes within society, particularly among governing authorities.

A "Council of Wise Men" would be an institution composed of several people with extremely high general, medical, and psychological qualifications; it would have the right to examine the physical and psychological health of candidates before the latter are elected to the highest government positions. A negative council opinion should be hard to challenge. That same council would serve the head of state, the legislative authorities, and the executives regarding counsel in matters entering its scope of scientific competence. It would also address the public in important matters of biological and psychological life, indicating essential moral aspects. Such a council's duties would also include maintaining contact and discussions with the religious authorities in such matters.

The security system for persons with various psychological deviations would be in charge of making their life easier while skillfully limiting their participation in the processes of the genesis of evil. After all, such persons are not impervious to

persuasion provided it is based upon proper knowledge of the matter. Such an approach would also help progressively diminish societies' gene pool burdens of hereditary aberrations. The Council of Wise Men would furnish the scientific supervision for such activities.

The legal system would be subjected to wide ranging transformations in virtually every area, progressing from formulae whose establishment was based on a society's natural world view and ancient tradition to legal solutions based upon an objective apperception of reality, particularly the psychological one. As a result, law studies would have to undergo true modernization, since the law would become a scientific discipline sharing the same epistemological principles as all the other sciences.

What is now called "penal" law would be superseded by another kind of law with a completely modernized foundation based on an understanding of the genesis of evil and of the personalities of people who commit evil. Such law would be significantly more humanitarian while furnishing individuals and societies more effective protection from undeserved abuse. Of course, the operational measures would be much more complex and more dependent upon a better understanding of causation than could ever possibly be the case in a punitive system. A trend toward transformations in this direction is evident in the legislation of civilized nations. The social system proposed herein would have to break through traditions in this area in a more effective way.

No government whose system is based on an understanding of the laws of nature, whether concerning physical and biological phenomena or the nature of man, can lay a claim to sovereignty in the meaning we have inherited from the nineteenth century and subsequent nationalistic or totalitarian systems. We share the same air and water throughout our planet. Common cultural values and basic moral criteria are becoming wide spread. The world is interlinked in transportation, communication, and trade and has become Our Planet. Under such conditions, interdependence and cooperation with other nations and supranational institutions, as well as moral responsibility for overall fate, become a law of nature. The national organism

becomes autonomous but not independent. This must be regulated by means of the appropriate treaties and incorporated into national constitutions.

A system thus envisaged would be superior to all its predecessors, being based upon an understanding of the laws of nature operating within individuals and societies, with objective knowledge progressively superceding opinions based upon natural responses to phenomena. We should call it a "LOGOCRACY".

Due to their properties and conformity to the laws of nature and evolution, logocratic systems could guarantee social and international order on a long-term basis. In keeping with their nature, they would then become transformed into more perfect forms, a vague and faraway vision of which may beckon to us in the present.

The author has survived many dangerous situations and become disappointed with many people and institutions. However, the Great Providence has never disappointed him under the most difficult circumstances. This condition suffices to permit him to promise that elaborating a more detailed draft for such a necessary better system will also be possible.

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About the Author

Andrew M. Łobaczewski was born in 1921 and grew up on a rural estate in the beautiful piedmountain vicinity of Poland. Under the Nazi occupation he worked on the farm, was an apiarist, and then a soldier of the Home Army, an underground Polish resistance organisation. After the Soviet invasion of Poland, the family estate was confiscated and the owners driven out from their old house.

Working hard for living, he studied psychology at Yagiellonian University in Cracow. The conditons under "Communist" rule turned his attention to the matters of psychopathology, especially to the role of psychopathic persons in such a governmental system. He was not the first such researcher who followed a similar path. The work was begun by a secret understanding of scientists of the older generation, which was destroyed shortly after by the Red security authorities. Łobaczewski then later became the one who succeeded in accomplishing the work and putting it down on paper.

Working in a mental hospital, than a general hospital, and in open mental health service, the author improved his skills in clinical diagnosis and psychotherapy. Finally, when suspected by the political authorities of knowing too much in the matter of the pathological nature of the system, he was forced to emigrate in 1977. In the USA he became engulfed by the activity of the long paws of the Red diversion. Instead of his very hard times, the work presented now was written in New York in 1984. All attempts to publish this book at this time failed.

With broken health, he returned in 1990 to Poland and went under the care of doctors, his old friends. His condition improved gradually, and he became able to work and to publish

another of his works in matters of psychotherapy and socio-psychology. He is still living in his homeland.

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